

# Church Management

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MARCH 1956

NUMBER 6







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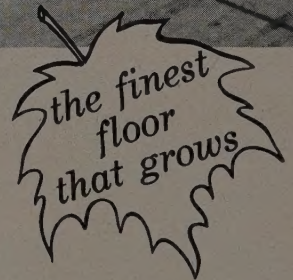
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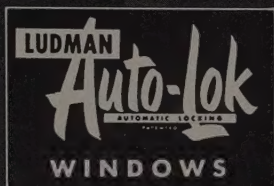
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## Editorials

### *Hang onto the Cake*

A TITANIC struggle is going on in most of the world today; it is especially evident in what we call our free world. There is an old proverb which asserts that one cannot have his cake and eat it. That may describe this struggle. Nations are trying desperately to hang onto the democratic spirit which has been the product of ages of struggle and prayers. At the same time they seek strength through centralization and regimentation. We wonder if we can have both. As strength, centralization, and regimentation gain, democracy usually loses.

The same struggle that threatens the state plagues the churches. The quest is for strength, organization, financial resources, and power. The method is by merger, more merger, direction from the top, and denominational regimentation. Democratic processes are destroyed in this progress. An assembly of five hundred church members who vote as they have been educated and instructed from the denominational headquarters is hardly a democratic assembly.

The denominations with democratic traditions, such as the Congregational, Baptist and Disciples of Christ, are particularly on the spot in this situation. They see their sister denominations wax rich and strong. Bishops, executive secretaries, and presidents supplant the thinking of the grass roots. The result is stronger denominations, greater budgets, larger assets. The one thing which is being destroyed is the cake of democracy which once was the boast of Protestantism.

A very graphic illustration is the conflict in the Congregational fellowship concerning the proposed merger with the Evangelical and Reformed Church. The dissenters, and there seem to be plenty of them, insist such a merger means the end of historic Congregationalism with its emphasis on local church autonomy. Those in favor of the merger reply, "In union there is

strength and it is the will of God that the Church be one."

In a lesser degree the same conflict appears in most denominations. There is an increasing centralization of power but a lessening respect for the individual at the grass roots level. No shrewd churchman is unconscious of the fact that centralization breeds power, personal ambition, and nepotism in the church as it does in the state. A cross on the wall in back of a bishop does not assure democratic action.

Perhaps this is a part of social evolution. Nations find they must grow strong to protect themselves. Churches are under the same pressures. Lesser denominations long for the strength and power of the greater. But it is also true that many in the greater long for the democratic simplicities of earlier days.

Time may decide which is on the side of God, the quest for power, or the desire for individual freedom. Right now it may be sufficient simply to point out again the ancient proverb: "You can't have your cake and eat it."

W.H.L.

### *The Parents Go Shopping*

MANY observers have pointed out that the young parents of today are very jealous for good educational facilities for their children. This applies to public schools and church schools. They will shop around to find the church which offers the most desirable program. In doing this denominational lines are easily broken. A Methodist family may land in a Presbyterian church or a Baptist in an Episcopal. In this day of ecumenicity we can hardly censor them for that.

Three things are involved in a good religious educational program. First, there is the curriculum; second, the quality of the teaching; and, third, the physical





#### NEW MINISTER ON MADISON AVENUE

The successor to George A. Buttrick as pastor of Madison Avenue Presbyterian Church, New York City, is a new importation from Scotland. He is the Reverend David H. C. Read, who comes to the United States from the University of Edinburgh where he has served as chaplain since his release from the army chaplaincy. This is the first church which Mr. Read will serve as minister. He also had one of the coveted appointments in Scotland, as chaplain to her majesty Queen Elizabeth II.

In the photo at left, Mr. Read (center) chats with William L. Savage, religious book editor of Charles Scribner's Sons (left) and David H. Fant (right) secretary of the New York Bible Society at a press conference held at the church soon after his arrival from Scotland.

facilities. The educator may place curriculum first, teachers second, and building third. The parents reverse the order. They are most influenced by the building; then, by the quality of teaching; and, least, by the curriculum.

This may not seem logical to the professional educator but the reason for it is obvious. Few of the parents are qualified to judge curriculum; every one of them can see the building. Of course, to the good educator the three things are inseparable and must go together. A good educational building without good curriculum and teaching is as tragic as a good curriculum without qualified teachers and a building which offers the physical virtues so essential in an educational building. At the same time the best building and the best curriculum would be handicapped with unqualified teachers.

In the growing American communities the church which has a good educational building always has the advantage over other churches when the situation becomes competitive. This, of course, can become a serious situation.

There is an interesting development in our own community. Two Unitarian churches in the city have recently dedicated new buildings. One is on the far west side; one on the far east side. Almost before the last door was hung they were crowded with children seeking religious instruction. No survey of the religious background of the families has been made, but the law of averages would indicate that these children come largely from families whose religious heritage is that of the confessional churches. It certainly does not mean that a terrific theological change has taken place which puts them in the Unitarian ranks. Their future, however, will be influenced by the instruction they receive.

There should be a lesson here for all churches which seek to maintain their strength. Parents are seeking educational facilities for their children. Their judgment is influenced by the physical building which houses the church school. Therefore, provide the best in educational facilities. Cubbyholes, boiler room, kitchen, and basement rooms are no longer an inspiration to parents who are familiar with good public schools.

While planning your educational building, however, don't neglect the curriculum and quality of your teachers.

W.H.L.

## *The Cost of War*

ON THE wall of the lobby of the Island House Hotel, Port Clinton, Ohio, is a photograph of the Port Clinton Tank Company, a National Guard unit, which went into active service early in the Second World War. I did not count the men, but there were probably seventy-five to one hundred of them—strong, alert, active American boys. After a brief training the company was sent to the Philippine Islands where they had a part in the defense of Bataan. The legend under the picture tells us that one of the number was reported "killed in battle." All of the others were reported missing in action. Upon inquiry I learned that a few were finally returned, so the death list was not quite one hundred percent.

It is a vivid example of the cost of war in human lives. This was the cost to this one—not too large—community. Who wants more war?

W.H.L.

## *People Belong in This Iowa City*

DECORAH, Iowa, is listed in the *World Almanac* for 1955 as having a population of six thousand. Thumbing through the Yearbook of the Evangelical Lutheran Church, I was amazed to find that twelve churches in that denomination have their addresses in that city. The largest of these churches has a membership of 2053; the smallest a membership of 51. The total membership of these churches, according to the yearbook, is 7227. With this situation we would think that other denominations would have a good warning to stay away. But we find that the same community has a Methodist church with 591 members, a Congregational church of 251 members, and an Episcopal church of 35 members. Can any other community equal this? Population 6000; total church members: 7827.

W.H.L.



# Christ is Risen--For What?

John A. Mackay

**E**ACH Easter Sunday millions of people crowd the churches of the United States to form the largest congregations of the year. At some time during the service the words resound, in scripture reading or creedal cant, "The third day he rose again from the dead." The cadence of this great affirmation of faith sounds in an atmosphere fraught with exuberant color. At the close of the service the throng files out of the church. Active members of the church walk side by side with a host of church alumni who have come at Eastertime to pay their annual homage to the risen one. In the concerned and reflective mind the thought is awakened: Christ is risen—but, for what?

One thing is sure. Christianity is the religion of the resurrection. A study of the New Testament makes it quite clear that the gospels were written backwards. Each narrative of the life of Christ was composed in the context of the rising from the dead. The story of Jesus from Bethlehem to Golgotha is a tale which gets its meaning from the certainty, "The Lord is risen indeed." Beyond all ancient myths of life's rhythmic renewal, and Homer's "rosy-fingered dawn" that heralds the springtime, stands this trumpet-like declaration of Christian faith, with its vast historical and cosmic import: "He ascended into heaven and sitteth at the right hand of God, the Father Almighty. From whence he shall come to judge the quick and the dead."

But for what did Christ rise?

In Spanish-speaking countries, where most of the people happen to belong to the Roman Catholic communion, it is sometimes affirmed that Protestant Christians in the United States have made an escapist cult of Easter. The form of its celebration is due, it is said, to an intense dislike of suffering and of all the trappings and vestments of death. It is pointed out that rarely in our church premises is any canvas found which depicts the excruciating pain of the redeemer, but only portraits that set forth his calm control of hostile circumstances and his triumph over pain and death. Attention is drawn to the high development in our country of the mortician's art, and to the bright colors and gay flowers that abound at funerals. Our Easter celebration, it is al-

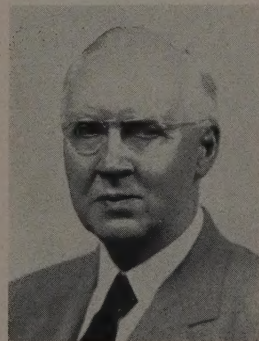
leged, is no more than a joyous release from the high tension of the Lenten season. With fashion parades on village streets and on the boulevards of great cities, the last shades of night are banished. Henceforth, death and all the works of darkness will be disguised by the arts of life and light. We may reject this view of us as sheer travesty but we should nonetheless ponder it thoughtfully.

Those who make this criticism prefer to retain as the central symbol of their Holy Week the agony and squalor of unrelieved suffering. These are truer, they say, to the core of the Christian religion and to the grim realities of human life and history. Let these devotees of the Spanish Christ remember and reflect, however, that in one of the greatest centers of their religious faith, Seville in Andalusia, Easter Sunday is greeted by the first great bullfight of the season. The gore and the shouting which marked the scene around the crucified are carried forward into the tumultuous arena that greets the "toro bravo" which is foredoomed to die. It should not be forgotten, too, that in the world of Spanish Christianity, where are found many of the most celebrated creations of pictorial art, there is not a single canvas of the resurrection. In this tradition Christ crucified bowed himself quite literally out of history. The saving event whereby he died for sin is reenacted liturgically by the Church in the Eucharistic sacrifice. But the risen one who was "dead and is alive for ever more,"

(Turn to page 50).

#### JOHN A. MACKAY

Dr. Mackay is President of Princeton Theological Seminary. He holds degrees from University of Aberdeen, Princeton Theological Seminary, and National University of Peru, in addition to numerous honorary degrees. The founder of the Anglo-Peruvian College, Lima, Peru, and founder and first editor of *Theology Today*, he is the author of many books in both English and Spanish. He has long been interested in the Spanish speaking countries, and is the outstanding American authority on Unamuno, the Spanish existentialist.





# A Multiple Ministry in Action

Hiram C. Weld

A MULTIPLE ministry is a creative and rewarding experience for both the ministers and people of a large congregation. In our North Methodist Church with over 3,000 members, a total ministry of several men is required to provide leadership in worship, preaching, administration, Christian education, pastoral visitation, evangelism, counseling, missions, music, fellowship, and any other activities for which we have the need, the imagination, and the resources.

Our full team leadership in North Church consists of the minister, and two colleagues who work as departmental heads, namely: minister of the parish and minister of education. We also look forward to an administrative assistant, or minister of administration. Our coordination of effort is similar to that in other areas of life such as education, government, medicine, and industry. One of our church leaders reminds us, "Because we are not satisfied with a one-room school, headed by a teacher expected to teach all subjects, schools have been consolidated in order to provide leaders equipped to teach various ages and give guidance in specialized areas." This is true in government where the president and the members of his cabinet comprise a full team. It is common practice in a clinic or hospital where many specialists provide complete therapy; or in a bank where the president and his officers provide a complete financial service for its people and city. So, too, a bishop and his cabinet of district superintendents comprise a team of ministerial leader-

ship for an annual conference or an area of Methodism. Wise and competent leadership must, of course, be built upon loving service if it is to be persuasive and motivating in the lives of a staff and people.

## The Heart of the Matter

The heart of a multiple ministry is the happy, helpful relationship of the ministers who work together in serving their people under the leadership of Christ, and the complete understanding of a team ministry by a devoted congregation. We lean here on the counsel of Paul to "encourage one another and build one another up."

This outline of ministerial responsibilities is itself an illustration, for though authored by the minister, it grew out of the cooperative effort of many individual North Church leaders, a number of committees and commissions, the Official Board, and the staff. These many persons drew in turn from the *Discipline of the Methodist Church*, from various plans that are in use across America, and from their own experience in our growing, developing church. Nor is it a fixed, finished thing. It will change and develop as new insights evolve.

Such cooperative team spirit is essential. Lines of communication, responsibility, and authority must be kept open between the members of the staff, appreciated by the people, and used in harmony with the will of God. Together we seek to emulate the disciples, of whom Luke said: "All these with one accord devoted themselves to prayer."

Each minister has both specific and general responsibilities contributing to the total ministry of the church. Each is called of God, trained professionally, ordained by a bishop, and entrusted with the gospel. Each one invests himself completely in his own area of work, and also helps his colleagues in their work, so that together the ministerial team sets forward the work of Christ in the lives of our people.

## The Minister

The minister is the spiritual and executive leader of the church. He is the servant of the people, and is

(Turn to page 44)



HIRAM C. WELD

Dr. Weld is minister of North Methodist Church, Indianapolis, Indiana. He holds degrees from Simpson College, Boston University School of Theology (magna cum laude) Boston University Graduate School, and has studied at Heidelberg University, Germany; Oxford University, England; Harvard University; Garrett Biblical Institute; and Union Theological Seminary. A delegate to the Methodist World Conference at Oxford in 1951, a professor of philosophy and psychology at Baker University are but a few of the many areas of service to which he has contributed.



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Here is a technique carried out by one church to meet the perpetual problem of how to determine

# What the Minister's Salary Should Be

Cecil W. Guyatt

IT IS a curious fact that the significant progress made in the field of church architecture and administration has not been matched by comparable progress in the important field of how to equitably establish and maintain a minister's salary.

In this latter field the average congregation usually struggles within the bounds set by traditional practices largely expedient in nature. At the same time, there is an uneasy realization that in the professional, industrial, and commercial fields, salary administration is most often guided by at least some sound rules of equity. The resulting solutions are disturbing to a congregation and probably the minister.

The reason for this condition is readily observed.

Inevitably, the determination of salary for the minister must run the gamut of church boards with members of varying views. At any given time, the current salary may be considered too low, about right or too high. And in any event, the average minister is understandably reluctant to venture his opinion. Consideration of the problem at a congregational meeting is invariably governed by feelings of emotion.

In some cases a great deal of attention is paid to the adage that a minister serves for love of work or a sense

of call. With this, many a congregation justifies payment of a salary that pays only for the minimum necessities of living regardless of responsibility load or performance. All too often a congregation further justifies its minimum salary by saying "it is all we can afford." Ironically, it may often be observed in such cases that the annual effort to raise funds for expenses and benevolences is also at a minimum.

Some congregations are guided almost wholly by recommendations of some central governing body. Actually, these are but starting levels for a minimum responsibility and were never intended to be the value of a minister's work for larger responsibilities as experience increases. Nevertheless, it may be observed that such recommended levels often stand like the Rock of Gibraltar over a period of many years. Can we then properly complain about poor performance and low morale of the concerned minister?

Other congregations blessed with an effective minister keep open a sensitive ear to detect the possibility of other churches issuing a "call." In such instances, the minister's salary is kept at that level which will hopefully discourage a change. Thus, in an odd way, per-

(Turn to page 34)

|                        | 35 Presbyterian Churches | 18 Methodist Churches |
|------------------------|--------------------------|-----------------------|
| Salary Range           | \$ 3,000-\$ 16,000       | \$2,500-\$9,000       |
| Membership Range       | 108-1,800                | 220-3,000             |
| Operating Budget Range | \$ 7,300-\$200,000       | \$5,800-\$131,000     |
| Average Salary         | \$4,900                  | \$5,000               |
| Average Membership     | 600                      | 950                   |

EXHIBIT I

CECIL W. GUYATT

Mr. Guyatt is the Chief Industrial Engineer of the United States Steel Corporation with whom he has been affiliated for the past twenty-one years. He is a charter member of the Bower Hill Community Church, and has served as the chairman of the Planning Committee, a member of the Board of Trustees, Vice President, and President. He holds an E.E. degree from Lehigh University.





Laymen's Sunday comes once each year, but in the other fifty-one Sundays, what is the role of

# The People in the Pews

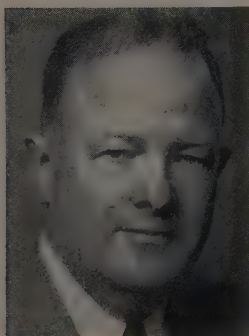
Ellis H. Dana

THE third Sunday in October, in most American Protestant churches, is observed as Laymen's Sunday, when laymen are recognized or take charge of the morning worship services. This is a fine annual practice. But if this be the only Sunday for laymen, then just whose are the other fifty-one Sundays? For no one Sunday is just the preacher's day; nor is it just for the layman. Every Sunday is for both—for all—for every Christian before God through Christ. Here every believer in the sanctuary is also in the pew and before the altar. Before God, there are no distinctions.

## The Place of Laymen

This Laymen's Sunday raises a question as to the place of laymen in most Protestant churches. For this particular Sunday obviously aims to elevate the layman to responsibility along with that of the clergy—as it always should be—though the function of each be different. Actually, it is a side-by-side relationship, which lifts up both as the people of God, as a partnership in Christ's church. This commonality is no new emphasis today, for it was an early New Testament teaching which we have all too often forgotten today in our conventionality.

Jesus and his lay disciples were both lay-minded. Jesus' whole manner of speech and mood were essentially what the world would call as being lay emphases.



ELLIS H. DANA

Mr. Dana is the Executive Vice President of the Wisconsin Council of Churches. He holds degrees from Carleton College, Columbia University, and Hartford Seminary Foundation. He has served in numerous executive capacities in the Congregational Church, and has been active in civic and political activity on both local and national levels. A frequent writer for many religious and educational periodicals, including numerous articles in *Church Management*.

His lay disciples were the real preachers who were sent out. As a word, laity means not just receivers as passive church goers, but all the Christians who are called to one service as God's people. A distinction between clergy and laity was not known in the New Testament. The first churches were made up of fishermen, farmers, shepherds, merchants, and tent-dwellers.

But over the early Christian years, it finally got around that the church leaders should be a special order of Christians. In fact, it too soon developed that these were the men who could be expected to manipulate the grace of God and distribute his blessings. All others were then supposed to be in different standing. Thus, it came that these others were to support and sustain the priests in their performance of Christian worship and service. From this, too many individual lay Christians came to feel, as many do even today, that a first class layman was still a second class Christian. This idea has plagued Christendom through the centuries as a sad reversal of the New Testament. This is what a big part of the Reformation was all about, an authoritarianism of a priestly order, over and above the ordinary Christian laymen. It was an intruding misconception, especially where there has always been no difference in Christian obligations.

Within Protestantism today, there is an over-emphasis upon the place of professionals in the church, bordering clericalism, about which we must ever be on guard. For in all the most vital aspects of life, no one in Protestantism can be a specialist for anyone else. No one can eat, breathe, or love for anyone else; no one can believe in or serve God for any one person. All this is an individual choice and personal responsibility. In Protestantism there can be no proxies for your soul and mine. This is the way it was in the early church. This is the way it ought to be today.

The reform of the Reformation is constantly continuing. We must forever stress the basic humanity of every servant of the church. The clergy are just as human as

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# The Atmosphere of Preaching

Dead and listless

sermons may be caused by neglect of  
your own devotional life.

Howard W. King

THE effectiveness of preaching is determined in large measure by the kind of atmosphere which prevails during the service of worship. This atmosphere is induced by the spirit of the man who conducts the service, and the spiritual quality which characterizes the service is influenced by the preacher's practice of private prayer.

J. H. Jowett, one of the most cultured ministers in Protestantism, remarked, "I have not failed to study; I have not failed to visit; I have not failed to write and meditate; but I have failed to pray . . . Now why have I not prayed? Sometimes because I did not like it; at other times because I hardly dared; and yet at other times because I had something else to do."

The administration of the activities of a modern church makes tremendous demands upon the time and energy of the minister. There is so much to be done, so many calls for help, so many occasions at which his presence is needed, that something must be left undone. Often it is his devotional life that suffers because he has "something else to do." And the neglect of this factor in his life results in the impoverishment of his preaching and in the weakening of his influence.

The apostolic preachers attached so much importance to the spiritual basis of their work that in the very beginning they endeavored to solve the problem of being so busy about so many things. When they were being pressed by the details of a most worthy cause, they as-

signed the task to chosen representatives of the church. The apostles resolved, "But we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6:4). Unhurried and uninterrupted periods of secret communion with God is the source of whatever spiritual power emanates from the preacher's personality.

John A. Hutton affirmed, "... we have to create our atmosphere. We do not preach in cathedrals. We are therefore to carry our cathedral about with us, so to speak." Even those who do preach in cathedrals need an atmosphere which is not produced by graceful lines, stately pillars, and stained-glass windows. A spiritual atmosphere, which is initiated by the preacher's communion with God in private, is the prelude to spiritual power in the ornate cathedral as well as in the plain wayside chapel. Jesus carried his atmosphere with him—and "never man spake like this man."

What is meant by the atmosphere of preaching? For one thing, it means a sense of reverence for God, the feeling that wells up in the heart and finds expression in such words as, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." (Revelation 4:11). Nothing so robs the preacher of this reverent attitude as careless disregard of his prayer life.

The atmosphere which helps make preaching powerful has in it the sense of God's infinite nearness. It is possible to serve in the house of God and repeat the experience of Jacob at Bethel—"The Lord is in this place; and I knew it not." (Genesis 28:16). If the preacher is not aware of God as he worships and preaches, his ministrations will be fraught with dullness and ineffectiveness.

The preacher sets the pattern of worship. It is through his service that the spirit of God moves on the minds and hearts of those present. The very first requisite of the minister, therefore, is that his own soul shall keep in touch with God, and that his response to the spirit of God be eager, full, and steady.

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HOWARD W. KING

Mr. King is minister-at-large of the Christian Church. He has formerly served in churches in Virginia, Maryland, and Pennsylvania. He has had wide experience preaching to many congregations of various denominations, including that of the Greenbank Parish Church, Glasgow, Scotland. He has also served with the Pennsylvania Christian Missionary Society, and with the state organization of the Christian Church in Maryland.



# Steps in the Making of a Church Budget

William H. Leach

This article is based on a presentation by Mrs. Lee C. Holloway, Financial Secretary of the First Methodist Church, Montgomery, Alabama at a conference for church business managers held at Lake Junaluska, North Carolina in August, 1955.

THE first step in budget making may be the most important one. It is the selection of the chairman of the budget committee. This may be by election through nominations of the nominating committee or by appointment from the proper authority. Regardless of other qualifications, he must be one who has had experience in this area. He should have served on the budget committee of this particular church, and be familiar with its financial history of recent years. Past experience counts in this task, and there is no substitute for it.

The chairman will usually have the privilege of choosing his co-workers. Some of these will be men and women who have served the committee in the past. Others may be new members who have been selected because of their particular individual qualities and the desire to bring new blood into the work.

## WILLIAM H. LEACH

Dr. Leach is editor of *Church Management*, and is a church building consultant. One of the founders of *Church Management*, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being *Protestant Church Building*.



When the committee has organized itself, the next step is to take a look at the past. Church budgets must

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## EXHIBIT I COMPARISON OF BUDGET RECEIPTS & DISBURSEMENTS

|                                                  | 1951-52               | 1952-53               | 1953-54               |
|--------------------------------------------------|-----------------------|-----------------------|-----------------------|
| <b>Total Budget</b>                              | 68,777.51             | 83,418.47             | 90,563.26             |
| <b>Budget Receipts</b>                           |                       |                       |                       |
| Pledges—Current                                  | 62,625.08             | 74,046.37             | 82,050.01             |
| Pledges—Prior                                    | 2,845.95              | 1,912.76              | 1,416.45              |
| Non-Pledge                                       | 2,543.08              | 2,697.04              | .....                 |
| Plate                                            | 5,782.48              | 4,298.32              | 4,281.89              |
| Church School                                    | 925.36                | 987.39                | 1,115.19              |
| Foreign Ministers                                | 515.43                | 387.15                | 443.37                |
| Miscellaneous (Budget)                           | .....                 | 68.30                 | .....                 |
| <b>Total Budget Disbursement</b>                 | 75,237.38             | 84,397.33             | 89,306.91             |
| <b>Excess Budget Receipts over Disbursements</b> | 72,896.93<br>2,340.45 | 82,660.65<br>1,736.68 | 89,605.22<br>(298.31) |
| <b>Pledged to Budget</b>                         | 68,481.60             | 82,335.94             | 84,671.81             |
| <b>Short of Pledging Budget</b>                  | 295.91                | 1,082.53              | 5,891.45              |
| <b>Percent Pledges Uncollected</b>               | 8.55%                 | 10.1%                 | 7%                    |



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# A Silent Te Deum for a Women's Retreat

## The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

Marion Ebersole\*

THE room should be made beautiful but kept dignified. All seats should face an altar, or worship center, which should be the most beautiful place in the room, holding a cross or open Bible, flanked by matching flowers or lighted candles. Or, use a beautiful picture—a head of Christ, a mountain, a view of the sea or plain or woods—a picture to suggest peace and serenity.

The chosen leader should have a pleasant and good carrying voice. She should remain in the back of the room, or hidden behind a screen near the altar, being a guide to worship rather than a leader in the usual sense. She should not be afraid of the silence, but give plenty of time for a real worship experience. One and a half minutes for each silent period, and three quarters of a minute for each long pause will make the service last less than twenty minutes.

The people should be asked to remain silent after entering the room. Soft music—familiar prayer hymns—may be played as they assemble, but not during the service.

**Leader:** The Lord is in his holy temple! Let all the earth keep silent before him.

**Silent Period:** One and a half minutes.

**Leader:** From the world of sin and hurry and noise we withdraw;  
For the small and inward voice we wait with humble awe;  
Silent we are now, and still. We dare not in Thy presence move;  
To our waiting souls now reveal the secret of Thy love.

—Wesley

**Silent Period:** One and a half minutes.

**Leader:** My soul, wait thou in silence for God only, for my expectation is from him.

**Silent Period:** One and a half minutes.

**Leader:** Mid all the traffic of the ways, turmoils without, within,  
Make in my heart a quiet place, and come and dwell therein;  
A little shrine of quietness all sacred to Thyself,  
Where Thou shalt all my soul possess, and I shall find myself.

—A Quiet Day by Edna G. Retig

**Silent Period:** One and a half minutes.

**Leader:** Commune with thine own heart and be still. Be still and know that I am God, saith the Lord.

**Silent Period:** One and a half minutes.

**Leader:** I need not shout my faith: thrice eloquent  
Are the quiet trees and the green listening sod;  
Hushed are the stars whose power is never spent;  
The hills are mute, yet how they speak of God!  
—C. McRucker

**Silent Period:** One and a half minutes.

**Leader:** In returning and rest shall ye be saved; in quietness and confidence shall be your strength.

**Silent Period:** One and a half minutes.

**Leader:** (Excerpts from *Te Deum of Silence* by John Oxenham.)

We thank Thee, Lord, for all Thy golden silences  
For every sabbath from the world's turmoil;  
For every respite from the stress of life.

(Long pause—three quarters of a minute.)

Silence of friendship, telling more than words;  
Silence of hearts, close-knit heart to heart;  
Silence of joys too wonderful for words;

(Long pause—three quarters of a minute.)

Silence of sorrows when Thou drawest near;  
Silence of soul, wherein we come to Thee  
And find ourselves in Thine immensity.

(Long pause—three quarters of a minute.)

Deep unto deep, within us sound sweet chords  
Of praise, beyond the reach of human words;  
In our soul's silence, feeling only Thee.

(Long pause—three quarters of a minute.)

For all Thy golden silences, we thank Thee, thank Thee, Lord.

**Silent Period:** One and a half minutes.

**Leader:** And now, may the blessing of him, who is not found in the wind, nor in the earthquake, neither in the fire, but in the still, small voice, be upon each of us; and the peace of him who taught us to worship in spirit and in truth, be in our hearts now and forever, Amen.

\* Waubay, South Dakota





## portrait of a circuit rider...

**H**e was called a circuit rider—a pioneer preacher of America. Familiarly recognized by his black habit, Bible and horse, his pulpit was a saddle. Assigned to a circuit, his church was the frontier itself. Risks ran high; provisions for individual security were unheard of. Compensation, if any, was meager—often in the form of molasses, corn or potatoes.

In 1900 a group of clergymen, recognizing the need for an organization to protect their profession, formed The Minister's Life & Casualty Union. The new company was born for the exclusive protection of those whose life was devoted to full-time, professional religious work. Now in its 55th year, MLCU policies have been broadened to offer a wide variety of Life, Health and Casualty protection.

Today, modern transportation has replaced the horse. Yet like the Circuit-Rider, many of today's clergymen are not adequately protected by life insurance. Their life insurance has not kept abreast with the changing times. Ministers Life & Casualty Union can bring your insurance program in line with the times at the lowest possible cost.

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# We Exchanged Homes

Luella Sillaman Moffat\*

Here is an account of the experiences of one family—or really two—who participated in **Church Management's** annual Minister's Vacation Exchange program. On page 62 of this issue are exchange offerings for this year.

"YOU must have lots of faith," they said. "You will have to admit they must have faith too," we answered. These were the comments made as a part of a discussion about the vacation to which my family and I were looking forward. We were going to exchange homes—cook and bottle, so to speak—for three weeks with a family we had never met.

For several years we had been reading the "Ministers' Vacation Exchange" column in *Church Management*, never missing an inch of that interesting reading and imagining always what unusual experiences those families were having. Out of a blue sky one day it struck us that we need not be onlookers, but could be a part of that interesting venture. We don't know who dreamed up the plan—our eternal thanks to him, at any rate—but this is the way it works. Most of you who are acquainted with ministers know they are usually well blessed with a great curiosity to see more of this wonderful world God has created. Unfortunately, they are not so well blessed with what it takes to satisfy this curiosity. The "Ministers' Vacation Exchange" is a part of the answer for these curious parsons. Any minister, old or young, far or near, modern or fundamental, who desires to exchange parsonages for a period during the summer may make it known through the above mentioned column, specifying loca-

tion, time desired, and any special attraction or drawing card.

So much for the plan and back to us. Our decision was made; we would try it. Off we hurried to the study to hunt out the current issue of *Church Management* to scan the offers. We quickly found the page. It all looked so wonderful, the whole country spread before us—north, south, east, and west. Immediately, we realized a limitation—we must choose an offer which coincided with our own vacation period, which happened to be the first three weeks of August. (My husband, an avid hunter, saves one precious week for the woods in the fall.) Suddenly, out popped the word "Wisconsin." Almost in the same breath, my husband and I said, "That's the place, that's the place." Each of us had had a quick introduction to the state once before. He had been to Milwaukee for a conference early in the spring, and was much impressed. My visit, years before, had been to the northern part of the state, and an unforgettable sunset lingered deep in my mind's eye. The rest of the offer read like this:

"**Whitewater, Wisconsin. Methodist.** Will exchange for three weeks beginning late July or month of August. Less than 100 miles from Chicago. Within easy driving distance of many lakes. Two preaching services Sunday morning only responsibility. Honorarium approximately \$30. Three bedroom parsonage. We have two children ages 3 and 6."

At the end was the name of the minister. (Now that the vacation is over we can say he was all too modest in those few words of description).

Our minds were made up, and we lost no time in writing to the family in Whitewater, explaining what we had to offer in exchange. In short, it would read like this:

"**Johnstown, Pennsylvania. Evangelical United Brethren.** First three weeks in August. City in Allegheny Mountains. Sixty five miles from Pittsburgh. Eight room parsonage. We have two boys ages seven and ten."

We hoped it would prove interesting to our unseen friends.

The next days were anxious ones, but finally the answer came. They were willing to exchange. From then on, time passed quickly for notes and letters came and went. Each week brought something new: a photograph of the family, a picture of the parsonage, keys for the home and garage, names of those who would act as a welcoming committee, and suggestions of places to visit. Then something more difficult—two women had to make up their minds just what to take and what to leave behind. Since this had all started as a venture of faith, we decided to go all out and continue it as such. We would take with us just our clothing and personal items. Linens, dishes, pans, toys, et cetera would be left behind for the family moving in.

After several weeks and much correspondence, all was in order and the day came to start. Both families started on the same day; each had seven hundred

(Turn to page 68)

\* Johnstown, Pennsylvania





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Johnson's J-Man Werden  
discusses problem with custodian

## The case of the "border incident" in a suburban church

How a "floor-miracle" by Bob Werden of Johnson's Wax  
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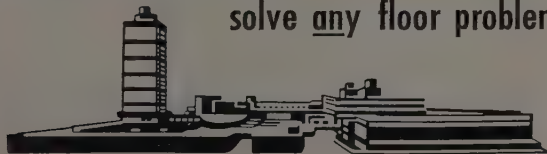
Then, how to keep the floor beautiful? First, it was sealed with Johnson's Heavy Duty Hard-Gloss; then, it was waxed with Green Label No-Buff. A program of regular waxing and periodic wax removal was instituted. Says the Reverend Cranston Clayton: "All of us, including the ladies of our church, are delighted. Johnson's came to the rescue."

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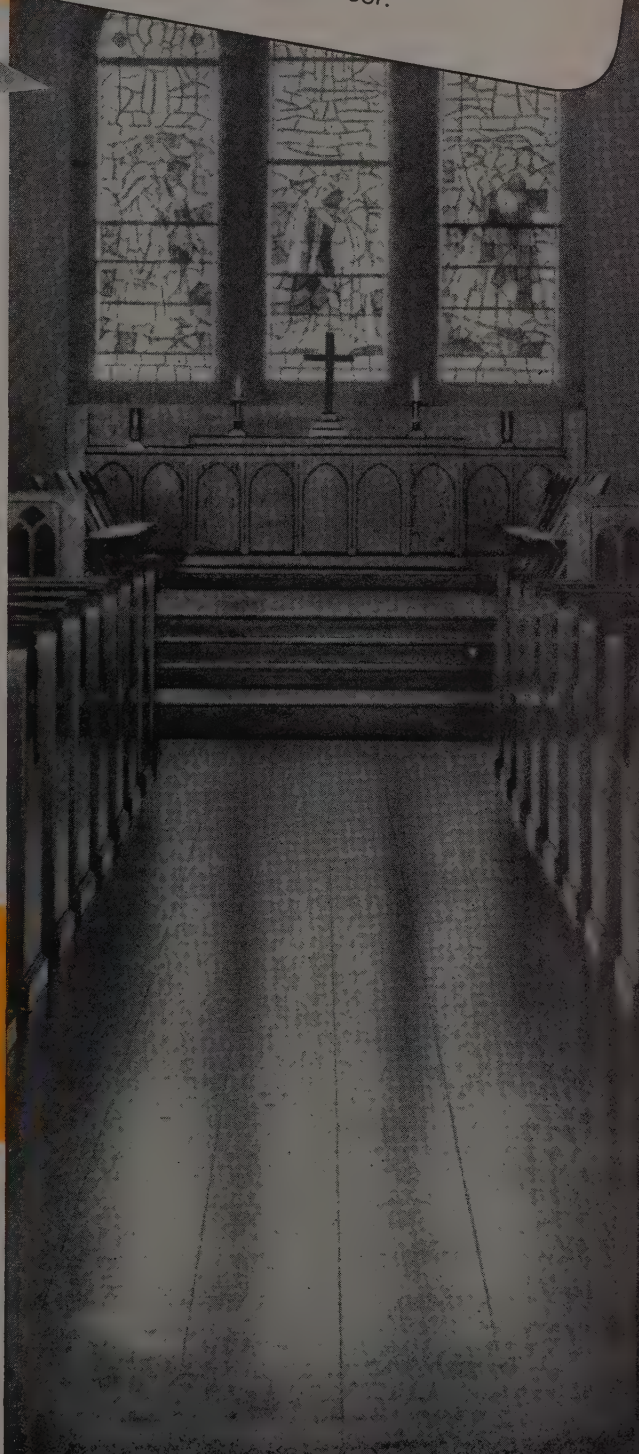
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# Priming the Preacher's Pump

David A. MacLennan

**W**ATCH for more "spectaculars" in 1956. So say the television program authorities. By spectaculars publicists of our newest entertainment medium do not mean spectacles of the old "super-colossal," Cecil B. DeMille type of screen drama. The term refers to longer, more significant plays. My favorite dictionary has not caught up with spectacular as a noun, but its definition of the word as adjective offers a clue. "Spectacular—of the nature of a spectacle or show; striking or imposing as a display."

Events in our Lord's earthly life included spectaculars. Much as Jesus must have shrunk from excessive adulation of himself, and from the white light that beats upon a leader and controversial figure, he seems to have resigned himself to the necessity of the spectacular. Consider his strange invasion of his country's capital on the Sunday of what his enemies were sure would be his last week. His challenge to the ecclesiastical authorities in the temple, his betrayal, his trial, his death upon a cross—all were spectaculars. Were not all acts in the mightiest drama of history?

Moreover, it is not irreverent or irrelevant to suggest that the events culminating in his death and resurrection were four dimensional in a sense no modern picture screen or camera could simulate. Does not the apostle earnestly pray that we may "grasp with all the saints what is the meaning of 'the Breadth,' 'the Length,' 'the Depth,' and 'the Height,' by knowing the love of Christ which surpasses all knowledge!" (Ephesians 3:19—Moffatt). And can we gain even a

glimmer of what Christ's love means except as we bow before the cross on which he died?

On the cross inscribed in shining letters we read, "God is love." Spectacular? A spectacle, display? Paul hurls a barbed question at the Galatians, wanting to know who bewitched them, lured them into subChristian practices when they "had Jesus Christ the crucified placarded before (their) very eyes" (Galatians 3:1). Surely the cross condemned them to be saints! Here we are in the closing weeks of Lent. With next month's first day we celebrate the festival of Christ's glorious resurrection. But before Lent passes through its darkest valley and emerges into the unearthly light of Easter, we may well speak some sure words concerning the God who placarded his love for all the world to see and accept. If you have not done so, why not give a searching exposition of the spectacular action of God with our sins? One preacher was gripped by the theme of "The Dimensions of Forgiveness," and chose the 103rd Psalm for his text: "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." (Verses 11-12, KJV) There's little doubt that much of our existence is "guilt-edged living," and as Christ's men, we know the cure for that and must offer it.

Then comes Easter! As you muse on your Easter sermon ponder this saying from the late Principal L. P. Jacks of Oxford, no right-wing reactionary theologian: "Christianity, now debased almost beyond recognition in secularized versions of it, came into the world as a death-conquering religion. It centered in the figure of a death-conqueror, 'declared to be the Son of God with power by the resurrection from the dead.' Its power through the ages is derivative from that . . . the last enemy it (Christianity) has to destroy is death." (*The Inner Sentinel*, pp. 180-2.)

## SERMON SEEDS

I. Easter. *A Dawn to Remember*. A recent best-seller has been Walter Lord's fascinating reconstruction of the first and last voyage of what at the time was the

(Turn to page 38)



DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.





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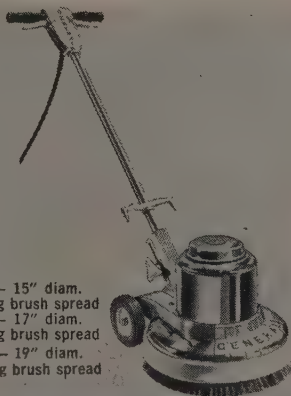
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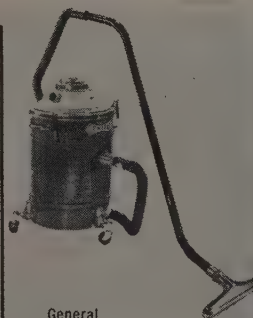
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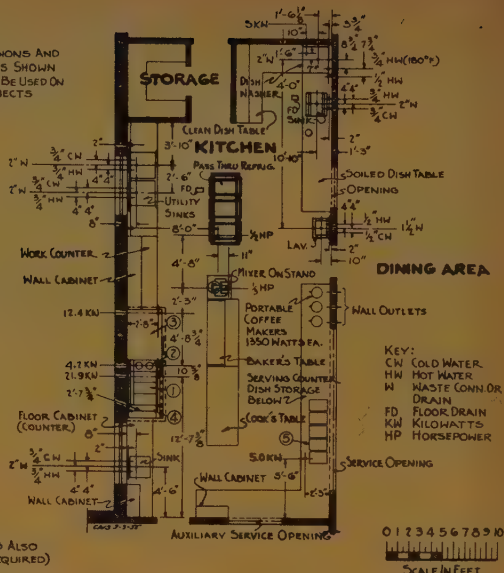


**HOTPOINT EQUIPMENT**

| ITEM | QUAN. | CAT. NO. | NAME                     | TOTAL KW |
|------|-------|----------|--------------------------|----------|
| 1    | 1     | HRG3     | RANGE-CAB. BASE-GR. A    | 15.3     |
| 2    | 1     | HRG6     | 12" SECTION - RD. PLATES | 4.2      |
| 3    | 1     | HRG215   | ALL PURPOSE OVEN - 2 DR. | 12.4     |
| 4    | 1     | HRSTP910 | 12" SPREADER PLATE       |          |
| 5    | 4     | YZ10     | PAN RECEPTACLE           | 4.0      |

\* SET DOWN DEEP & INSULATE

NOTE:  
THE DIMENSIONS AND  
CONNECTIONS SHOWN  
ARE NOT TO BE USED ON  
OTHER PROJECTS



Left: A sample preliminary layout. Right: A final layout with all connections indicated. Illustrations courtesy of The Hotpoint Company.

# Kitchen Layouts\*

Clarence Schroeder

## PRELIMINARY LAYOUT

A PRELIMINARY layout is an arrangement plan indicating the necessary facilities in proper areas for efficient overall operation.

A very satisfactory method of preparing the actual preliminary layout is to first make a drawing showing the area for the particular church food service project drawn to scale. Indicate the various centers required and their approximate locations using a flow chart similar to the one mentioned in an earlier article as a guide.

Next, cut out heavy paper or cardboard forms or templates representing the various pieces of equipment required for each respective center to the same scale as that of the area or space drawing. The name of the piece of equipment and such other information as necessary, should be written or printed on the respective template for identification. Some manufacturers of food service equipment have paper templates of their equipment available. The templates are arranged and

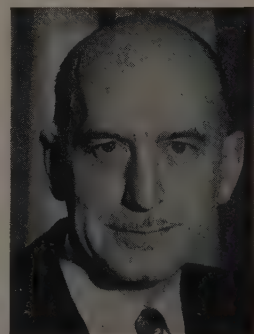
\* Excerpts from *Church Food Service*. Complete copies of this 66-page book are available from: The Hotpoint Co., Commercial Equipment Dept., 227 S. Seely Ave., Chicago, Illinois. Used with permission.

re-arranged until the most satisfactory arrangement possible has been reached, giving consideration to space conditions, preliminary and final preparation, principles of operation, etc., whereupon they are fastened with tacks. Tacks of different colors, each color representing a certain center, may be used. The outline of each piece of equipment is then transmitted to the drawing after which the tacks and templates are removed and the equipment outlines again identified.

The next step is to trace the space and the equipment  
(Turn to page 54)

## CLARENCE SCHROEDER

Mr. Schroeder is chief food service engineer for the commercial equipment department of Hotpoint Company. Now celebrating his thirty-first year with that organization, he has planned nearly 4,000 commercial kitchens and is in regular demand as a kitchen consultant to architects, industrial, utility, restaurant, and marine managers. He is the author of several books including *Church Kitchens* and *Church Food Service*.





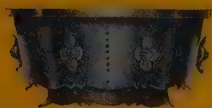
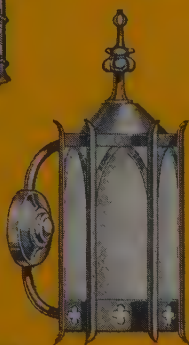
eye-ease  
and  
beauty

for church or school

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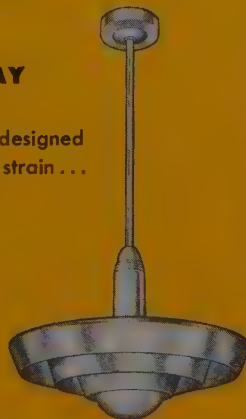
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# Preaching in England and America



FRANK H. BALLARD

Dr. Ballard is minister emeritus of Hampstead Garden Suburb Free Church, London, England. A frequent contributor to *Church Management*, he has also written several books, and did the exposition of Psalms 90-150 in the Interpreter's Bible.

Frank H. Ballard

**WHAT IS VITAL IN RELIGION?**  
by Harry Emerson Fosdick.  
Harper & Brothers. 238 pages.  
\$3.00

**THE GRANDEUR AND MISERY OF MAN** by David E. Roberts.  
Oxford University Press. 186 pages. \$3.00

SOME very depressing things have recently been said about preaching in England. Generally speaking, the references have been to the Episcopal Church, which has never been eminent in this matter, but even so, one wonders how conclusions have been reached. Most preachers have few opportunities of hearing many besides themselves, and even the layman's experience does not usually extend very far beyond his own parish. Be that as it may, the verdict of public opinion is that we must not look to the pulpit either for instruction or inspiration.

Maybe similar things have been said with the same sense of finality many times before. And perhaps with good reason, for some who have been called to the care of souls have never taken this side of ministerial life very seriously. There may be as many kinds of preaching as there are preachers, but I suggest that most of us fall into one of three classes.

First, there are those who have little to say and take little trouble to prepare. They drone on until the clock tells them to stop, at which point the congregation awakes and sings a concluding hymn. Was it, by the way, a mere accident when it was announced one Sunday in church: "Next Sunday morning the Reverend Dash will preach, and in the evening our own minister will occupy the pulpit."

Then there are those who take their opportunities seriously but obviously have neither eloquence nor expository skill. They may be admirable pastors, good organizers, excellent citizens, and through years of steady toil they may leave a congregation that will endure, but they have not been endowed with the gift of tongues.

Finally, there are the pulpit geniuses. They are not always sound scholars nor necessarily the best of men, but they know how to speak to the human heart. They can take a passage of scripture and make it live. They find fitting illustrations and apt quotations with which

to drive home important truths. Their influence may be great or small according to local conditions or the spirit of the times, but in this country, at least, they have made a considerable contribution to the national character.

It may be—I cannot be more positive than that—that the first class is unusually large and the third particularly small. If so, reasons are not difficult to find. One is that it takes time to be a good preacher, and time has become a problem. When I was young, a minister could go straight from the breakfast table to his study and hope to be undisturbed for the whole morning. Now there are no servants, the parson's wife is overworked, and the least he can do is to give her a hand. The best of the morning may have slipped away before he is properly down to his desk. Moreover, lay help is increasingly difficult to find, and the organizing work that was once done by voluntary secretaries now comes to the minister, who is in danger of becoming a Jack of all trades and master of none. Again, good preaching depends upon the congregation as well as the preacher, and congregations are not what they were. Not only have numbers declined, but many of those who remain take their duties much more lightly than their fathers did. Even those who attend are often preoccupied and worried. Life is complicated and there is little leisure for Bible study and devotional reading. References, therefore, that once evoked ready response may fall flat; illustrations from scripture and church history have to be explained. Indeed, where the old-time minister had merely to expound things generally believed, his successor has to show why they should be believed and how they should be applied. Yet again, in some quarters priestly aspects of ministerial life have been so emphasized that the prophetic side has diminished in importance. No one can do everything and be everywhere,

(Turn to page 77)





LaFayette Methodist Church, Syracuse, New York. Architects: Sargent, Webster, Crenshaw & Folley.

## American Seating pewing provides comfort, dignity, long-range economy for LaFayette Methodist Church

ANOTHER EXAMPLE OF HOW AMERICAN SEATING PRODUCTS BEAUTIFY CHURCHES

When the important subject of seating was studied, the LaFayette Methodist Church wanted dignity and comfort within practical budget limitations.

After considering the various options of seating offered, they selected American BODIFORM® pews to meet their present and long-range requirements.

BODIFORM pews are particularly pleasing to everyone. They are absolutely quiet in use—because there is no joint between pew back

and pew seat. They provide correct posture and restful comfort, and have many other features not found in ordinary church furniture.

If you are planning to reseat, remodel, or build, use our complete facilities at Grand Rapids (and our 70 years' experience) to help you

and your architect plan.

Remember, more churches buy American Seating products than any other make—consequently, more worshipers enjoy the comfort and dignity of American Seating equipment than any other type or make. Write us NOW!



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## Steps in the Making of a Church Budget

(From page 12)

### EXHIBIT II

PROPOSED BUDGET FISCAL YEAR BEGINNING NOV. 1, 1955

#### Salary Breakdown

| Staff Salaries                      | REVISED THRU<br>OCTOBER 1955 | ANNUAL<br>BUDGET   |
|-------------------------------------|------------------------------|--------------------|
| Pastor and Assistants               |                              | ***                |
| Pastor                              | \$ 7,500.00                  | \$ 7,500.00°       |
| Associate Pastor                    | 1,500.00                     | 3,600.00°          |
| Pastor's Assistant                  | 2,715.00                     | 2,820.00°          |
|                                     | 11,715.00                    | 13,920.00          |
| Christian Education                 |                              |                    |
| Director                            | 4,625.00                     | 4,800.00           |
| Director of Youth Prg. & Youth Act. | 3,675.00                     | 3,780.00           |
| Nursery Attendant                   | 273.00                       | 273.00             |
|                                     | 8,573.00                     | 8,853.00           |
| Secretarial                         |                              |                    |
| Financial Secretary                 | 3,675.00                     | 3,780.00°          |
| Assistant Financial Secretary       | 2,500.00                     | 2,500.00           |
| General Church Secretary            | 2,700.00                     | 2,700.00           |
| Part Time Secretary                 | 1,440.00                     | 1,440.00           |
| Full Time Secretary                 |                              |                    |
| One-half Church School              | 500.00                       | 1,200.00           |
| One-half Music                      | 500.00                       | 1,200.00           |
|                                     | 11,315.00                    | 12,820.00          |
| Music                               |                              |                    |
| Minister of Music                   | 2,541.64                     | 5,000.00           |
| Organist                            | 900.00                       | 1,200.00           |
| Choir Soloist                       | 1,200.00                     | 1,200.00           |
|                                     | 4,641.64                     | 7,400.00           |
| Supervisor of Bldgs. & Grounds      |                              |                    |
| Hostess                             | 2,525.00                     | 2,700.00**         |
| Sexton                              | 2,060.00                     | 2,210.00           |
| Janitor                             | 1,430.00                     | 1,430.00           |
| Maid                                | 700.00                       | 700.00****         |
| Extra Janitorial Help               | 1,000.00                     | 1,000.00           |
|                                     | 7,715.00                     | 8,040.00           |
| Reserve for Salary Adjustments      |                              |                    |
| <b>TOTAL STAFF SALARIES</b>         | <b>\$43,959.64</b>           | <b>\$51,033.00</b> |

° Plus Automobile Allowance

\*\* Plus 15% Gross Receipts all Extra Meals.

\*\*\* Plus Bonus \$500.00 Payable April 30, 1956

\*\*\*\* Time spent in Dining Room is charged direct to Dining Room Expense.

Space is provided at the right of the report to insert figures for the proposed annual budget, the budget for the next six months, and any additional remarks.

have a relationship with the experience of the past. What has been the income in recent years? What is its source? What are the obligations which must be met? Have the budgets in the past been realistic? Have the expenditures been kept within the amounts budgeted?

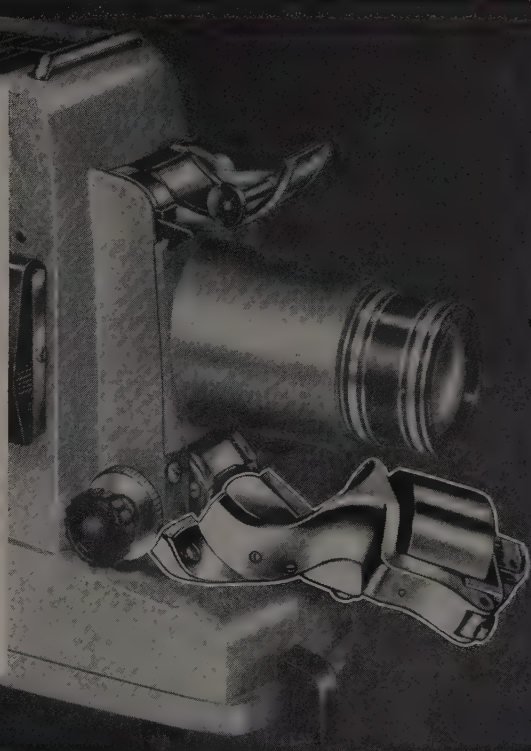
These questions can be answered only by looking at the earlier budgets and comparing them with the actual

spending. For instance, let's assume that much more was spent for music in the past year than was budgeted. What adjustments were made to make this possible? Somewhere, another objective may have suffered. If the music requires more than has been budgeted in the past, the time to correct that is in making the new budget.

The best way to study this is for the financial secretary to prepare an analy-



*the only time  
you touch the  
filmstrip is  
in threading!*



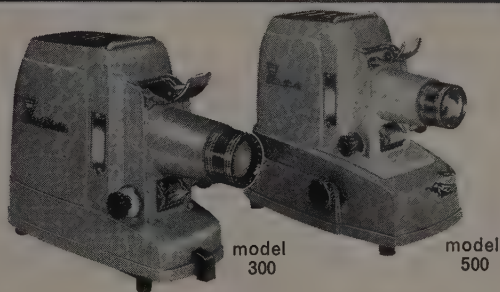
# **NEW TYPE REWIND TAKE-UP — EXCLUSIVE ACCESSORY FOR SCHOOL MASTER PROJECTORS**

Here is new protection for your filmstrips . . . new convenience for you! Filmstrips are automatically rewound into the original filmstrip can, ready for showing at any time. All you do is replace the lid on the container!

## **NO SCRATCHES • NO FINGERPRINTS • SAVES TIME**

The SVE Rewind Take-Up completely eliminates bothersome hand-winding. But even more important, it prolongs film life, reduces wear and tear on film and prevents fingerprints and smudges caused by frequent handling. Fits any School Master model. Can be easily and quickly attached. Never need be removed.

Ready to attach **\$5.95**



## **SVE SCHOOL MASTER PROJECTORS**

Two versatile dual-purpose models. Switch from filmstrips to slides in 7 seconds!

School Master 500, Projector only . . . . . **\$84.50**  
School Master 300, Projector only . . . . . **\$64.50**

## **SCHOOL MASTER REMOTE CONTROL PROJECTORS**

Permits teacher to advance film from any location in the room. Does not interfere with manual operation.

School Master 300 Remote Control Projector . . . . . **\$99.50**  
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**Society For Visual Education, Inc.**  
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Gentlemen: Please send me complete information on the items checked. There is no obligation.

☐ SVE Rewind Take-Up ☐ School Master 500 Projector  
☐ School Master 300 Projector ☐ SVE Remote Control Projectors

Name \_\_\_\_\_

School or Church \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



# 'PHILADELPHIA' Church Carpets offer unparalleled advantages

## The economy

of moderate initial  
cost coupled with sturdy,  
long-wearing  
quality.

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of rare inspirational  
beauty and  
appropriateness  
of styling.

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of quality that  
resists crushing and  
is easy  
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of true silence,  
imparted by a heavy,  
sound-absorbing  
wool pile.

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in standard grades,  
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Wool-pile figured Wilton,  
plain and Moresque velvet  
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## EXHIBIT III PROPOSED BUDGET FISCAL YEAR BEGINNING NOV. 1, 1955

| Administration Expense                   | REVISED THRU<br>OCTOBER 1955 | ANNUAL<br>BUDGET   |
|------------------------------------------|------------------------------|--------------------|
| Staff Salaries                           | \$43,959.64                  | \$51,033.00        |
| Postage                                  | 725.00                       | 725.00             |
| Office Supplies                          | 1,200.00                     | 1,200.00           |
| Christian Education                      |                              |                    |
| Church School                            | 3,900.00                     | 3,900.00           |
| Recreation                               | 0                            | 0                  |
| Music                                    | 100.00                       | 100.00             |
| Every Member Canvass                     | 1,500.00                     | 1,500.00           |
| Utilities—Church                         | 3,460.00                     | 3,460.00           |
| Utilities—Parsonage                      | 300.00                       | 300.00             |
| Printing                                 | 1,500.00                     | 1,500.00           |
| Public Relations                         | 1,050.00                     | 1,050.00           |
| Maintenance & Repairs—Bldgs. & Equip.    | 1,200.00                     | 1,200.00           |
| Maintenance, Repairs & Rental Ch. Equip. | 0                            | 0                  |
| Maintenance & Repairs—Parsonage          | 628.00                       | 628.00             |
| Maintenance of Grounds                   | 500.00                       | 500.00             |
| Mission Education                        | 300.00                       | 300.00             |
| Mortgage Retirement—Parsonage            | 1,215.00                     | 1,215.00           |
| Insurance and Bond Expense               | 800.00                       | 800.00             |
| Social Security Expense                  | 470.00                       | 470.00             |
| Automobile Allowance                     |                              |                    |
| Pastor                                   | 1,200.00                     |                    |
| Asso. Pastor                             | 600.00                       |                    |
| Pastor's Asst.                           | 480.00                       |                    |
| Fin. Sec'y.                              | 180.00                       |                    |
|                                          | 2,005.00                     | 2,460.00           |
| Pension                                  | 600.00                       | 600.00             |
| Rent—Asso. Pastor                        | 1,200.00                     | 1,200.00           |
| Sexton Supplies                          | 300.00                       | 300.00             |
| Misc. Expense                            | 800.00                       | 800.00             |
|                                          | <u>\$67,712.64</u>           | <u>\$75,241.00</u> |

Space is provided at the right of the report to insert figures for the proposed annual budget, the budget for the next six months, and any additional remarks.

sis over a three year's period. Such a report, submitted to the First Methodist Church, Montgomery, Alabama, is shown in Exhibit I.

The next step is to prepare forms based on the current budget as it was adopted, and it may have been revised to meet the changing needs. Seldom is the adopted budget satisfactory for every contingency of the year. An employee, minister or other, may leave, throwing that part of the budget out of line. A storm may create a situation where an emergency fund is necessary. The reports, Exhibits II, III, IV, and V, show the information and working sheets for the committee. They have before them the current figures, and must consider each item.

The Montgomery church presents the complete budget in four sections. Exhibit II is the salary budget; III is the administrative budget; IV is the assessment and benevolence budget; and V the miscellaneous or other expense budget.

The forms as presented give the committee members an opportunity to break the budget into six months periods. This is a good practice, but one which is rather uncommon. It is easy

to see why the six months from April to September might be less costly than the months from October to March.

In the making of the budget, each department of church work should have the right to present its own claims for the new year. The committee can grant these only as it sees the possibility of increasing the giving to cover additional requests.

In this respect, the budget committee must work very closely with the committee on canvass and other groups. Every increase must be justified in the program which is to follow. Every budget is subject to the approval of the official board who can send it back for changes if they think it is inadequate.

Mrs. Holloway, in a single statement, says a great deal for the budget. She writes, "When the budget is accepted by the Official Board, it then becomes a limit or a control for the new fiscal year. No amounts must be exceeded."

That control is operated by monthly reports from the treasurer or financial secretary, submitted to the Official Board, which show the amount expended to the date of the report. Danger signals are automatically sounded through these reports.



*There is a difference in folding doors*



## See what Foldoor does in this church

See what folding doors can do *for you*: fast, practical room dividing; more *use and profit* from the same floor space; important economies in heat, light and maintenance . . . all without rebuilding or remodeling. When the time comes for you to investigate folding doors, be sure you get the most for your money. Investigate FOLDOOR first—and get the only folding door that is *different and better* all six ways: (1) Easier operating—without air “pockets” and with 61% less hinge friction; (2) Neater installation—track always fully concealed; (3) Better appearance—widest range of sizes and colors; (4) Greater space-saving—smallest stack space known; (5) Structural strength—the same size hinge in every door; (6) Longer life—proved in thousands of installations. Get to know your FOLDOOR Distributor, listed under “Doors” in the yellow pages.

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*Church Management: March 1956*



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CITY \_\_\_\_\_ STATE \_\_\_\_\_

C





*I spoke before I realized . . .*  
**"what about  
 our teen-agers?"**

They looked at me, puzzled. We'd been discussing a *budget* . . .

So I described that Sunday a month ago. "I was visiting my old home town. I climbed the church steps as the quarter-hour struck. A group of youngsters lingered, listening . . . I passed by just in time to hear one say, 'I'm so glad *our church* has bells!'"

We spoke no more of "is-it-practical." We talked of boys and girls, and their needs. The need to believe, to belong, to be proud of their heritage. Slowly, we agreed: our budget must make room for bells!

*And I wondered later—was it the message of the bells I'd heard—that made our decision so clear?*



*Bells for  
 your church . . .*

*through a modern "miracle"*

Now, your church can ring with the true bell tones of age-old cast bells—through the modern "miracle" of electronics. Tiny bars of metal, in a small wall cabinet, produce glorious bell music from a simple keyboard, or play automatically. Write for 12-page brochure showing how *your church* can enjoy a Stromberg-Carlson carillon or bell system now.

**STROMBERG-CARLSON COMPANY**  
A DIVISION OF GENERAL DYNAMICS CORPORATION

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**EXHIBIT IV**  
**PROPOSED BUDGET FISCAL YEAR BEGINNING NOV. 1, 1955**

|                               | REVISED THRU<br>OCTOBER 1955 | ANNUAL<br>BUDGET |
|-------------------------------|------------------------------|------------------|
| <b>Conference Assessments</b> |                              |                  |
| District Supt. (6%)           | \$ 506.25                    | \$ 506.25        |
| Episcopal Fund (2%)           | 150.00                       | 150.00           |
| General Administration        | 140.00                       | 140.00           |
| Jurisdictional                | 170.00                       | 170.00           |
| Conference Expense            | 225.00                       | 225.00           |
| Inter. Coop. Fund             | 109.00                       | 109.00           |
| Alabama Christian Advocate    | 705.00*                      | 705.00           |
| Television Ministry           | 107.00                       | 107.00           |
|                               | <hr/>                        | <hr/>            |
|                               | \$ 2,112.25                  | \$ 2,112.25      |
|                               | <hr/>                        | <hr/>            |
| <b>District Work</b>          |                              |                  |
| Administration (1%)           | \$ 75.00                     | \$ 75.00         |
|                               | <hr/>                        | <hr/>            |
| <b>Benevolences</b>           |                              |                  |
| Conference                    |                              |                  |
| World Service                 | \$ 5,333.00                  | \$ 5,333.00      |
| Dist. Missions & Church Ex.   | 375.00                       | 375.00           |
| Conference Claim. (16%)       | 1,200.00                     | 1,200.00         |
| Conference Claim. Endowment   | 360.00                       | 360.00           |
| Minimum Salary Fund 2%        | 150.00                       | 150.00           |
| Blue Lake                     | 0                            | 0                |
| Colleges                      |                              |                  |
| Wesley Foundation Bldg. Fund  | 1,800.00                     | 1,800.00         |
| Wesley Foundation Operating   | 375.00                       | 375.00           |
| Funds for Methodist Colleges  | 1,250.00                     | 1,250.00         |
| Missions                      |                              |                  |
| Austria-Belgium               | 2,500.00                     | 2,500.00         |
| Latin America                 | 1,200.00                     | 1,200.00         |
| Philippines                   | 1,200.00                     | 1,200.00         |
|                               | <hr/>                        | <hr/>            |
|                               | \$15,743.00                  | \$15,743.00      |

\* Was rejected by Official Board.

Space is provided at the right of the report to insert figures for the proposed annual budget, the budget for the next six months, and any additional remarks.

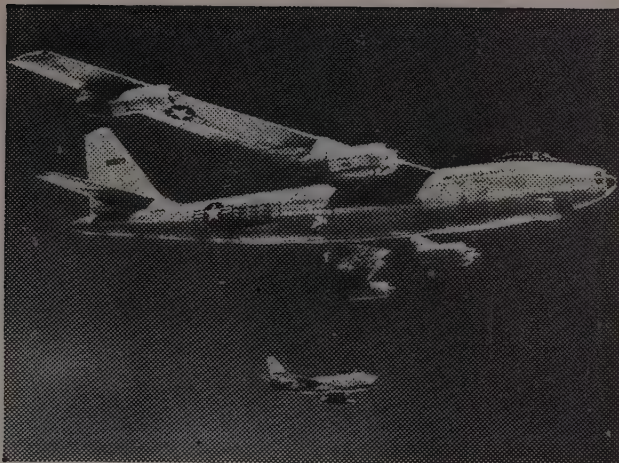
**EXHIBIT V**  
**PROPOSED BUDGET FISCAL YEAR BEGINNING NOV. 1, 1955**

|                                       | REVISED THRU<br>OCTOBER 1955 | ANNUAL<br>BUDGET    |
|---------------------------------------|------------------------------|---------------------|
| <b>Other Budget Expense</b>           |                              |                     |
| Tower Chimes                          | \$ 250.00                    | \$ 250.00           |
| Men's Club                            | 400.00                       | 400.00              |
| Boy Scouts                            | 450.00                       | 450.00              |
| Cub Scouts                            | 100.00                       | 100.00              |
| Church Equipment                      | 1,000.00                     | 1,000.00            |
| Parsonage Equip. & Furnishings        | 150.00                       | 150.00              |
| Res. for Main. Repairs & Improv.      | 3,600.00                     | 3,600.00            |
| Equipment Inst. Note Pmts.            | 5,455.75                     | 5,455.75            |
| Special Askings                       | 685.00                       | 685.00              |
| Membership & Evangelism               | 650.00                       | 650.00              |
| Expense of Visiting Ministers         | 900.00                       | 900.00              |
|                                       | <hr/>                        | <hr/>               |
|                                       | \$13,640.75                  | \$13,640.75         |
|                                       | <hr/>                        | <hr/>               |
| <b>TOTAL BUDGET—OPERATING EXPENSE</b> | <b>\$99,283.64</b>           | <b>\$106,812.00</b> |

Space is provided at the right of the report to insert figures for the proposed annual budget, the budget for the next six months, and any additional remarks.



# Amazing Power



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# Ministerial Vacation a Must

Robert B. Crocker\*

**M**INISTERIAL vacations are a must. Though this appears as quite a dogmatic statement, nevertheless it is true. It holds up under the most careful scrutiny. No minister who really wants to do a superior job in his church can ignore the necessity of deliberately planning for a vacation. No church which wants and expects top service and effectiveness from its pastor can achieve this desired result unless it provides adequately for a vacation period. Within the church we have long been concerned about the proper kind of parsonage, a modern and well equipped office, and improving support through increasing salaries.

Many churches have somehow failed to realize that providing for a ministerial vacation is also an important element in assuring the church an adequate ministry. Strangely enough, there are even many ministers who do not sense the importance of a pastor's vacation.

A minister's life is a taxing one. He is in his office or study by the same hour that the men of his congregation are in their offices or shops. In the morning hours he must handle a multitude of administrative responsibilities as well as reading, studying, and preparing the weekly sermon. Practically any minister would agree in saying that the morning pressure is so great that he never really catches up on the job.

Afternoons are filled with calling. In the evening when the majority of other men can join their families the minister still faces more hours of work. His calls are never completed, and in the evening calls can be made which will reach the entire family. These are the most effective calls and the minister feels the necessity of giving as many evenings as possible to the calling program. Even though he does not call every evening, still he finds that he cannot call the evening his own. Many of the important committees of the church hold their meetings in the evening. Many of these groups

require his attendance. Entirely too many days consist of twelve to thirteen hours of hard going rather than the much flaunted eight hour day. Everyone, of course, knows that within the week end the minister finds little or no time for the day off that his laymen know. Oh yes, we have heard of the minister's Sunday being Monday, and that Monday is supposed to be his day to get away from it all. In my thirteen years in the ministry I have heard a lot of talk about Monday off, but I have only known one man who consistently had the day.

If a minister is going to continue a creative preaching program, if he is going to be an adequate administrator, if he is even going to keep his physical health so that he can continue in the whirlwind race of the pastorate, he needs "the pause that refreshes."

Some years ago in discussing the necessity of an adequate vacation with certain ministerial acquaintances, I was told, in a very pious tone, "The devil never takes a vacation. If we ministers are going to maintain his opposition, we had better not vacation either." There is certainly no question concerning the fact of evil's persistence. If the minister is going to be equal to the battle, however, he needs to be fresh, on his toes, eager and ready. He definitely needs his vacation to fortify and strengthen him for the momentous task he faces.

The minister's vacation is a necessity. It gives him an opportunity to slow his pace. It gives him a chance to live as a family man, and any ministerial household that has known the year vacation knows how eagerly anticipated is this time of family solidarity. A minister will return to his job refreshed. He will have new vigor. His sermons will have a new lift. He will be eager to promote the program of the church. An adequate minister's vacation (at least a month) will do tremendous things for the minister, his ministry, and for the church which he serves. Yes, ministerial vacations are a must.

\*Park Forest, Illinois



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# More Interpretations of the Postal Ruling

Glenn D. Everett

"FOOLS rush in where angels fear to tread," and this writer learned the truth of that saying when in the December 1955 issue of *Church Management*, he invaded the jungle of red tape that surrounds the regulations of second class mail, and tried to explain what benefits the churches could expect from legislation sponsored by Representative James C. Wright (D., Texas) and adopted by Congress at its last session.

Although guided in this expedition into the Alice in Wonderland maze of postal regulations by a veteran Post Office official, there were a few complications that neither I nor the Post Office Department foresaw.

At the time that we wrote the previous article, it had not yet been decided whether national church organizations, such as missions societies, church extension societies, evangelism groups, etc., would be eligible to convert all their publications to second class, and enter the mails at a tariff of one-eighth of a cent each (or one cent per pound for publications weighing more than two ounces), instead of the present third class rate of one cent per piece, the rate accorded non-profit groups.

It now appears that the decisions are going to be favorable for the church groups. The Division of Mail Classification, Bureau of Postal Operations, in Washington, which has the job of interpreting the Wright Act, is taking a liberal attitude. Further, a spokesman conceded that if they tried to reject national publications, he thought the Department would lose any court suit that would ensue.

In short, if a body is a church organization, within any reasonable definition of the term, and its publication is issued on a regular schedule, from weekly on up to quarterly, it can now enter second class mail without maintaining an official list of subscribers.

"We hope that none of the so-called 'fringe sects' try to abuse this by mailing religious propaganda to everybody in the country," said a spokesman for the department. "If they do, we'll try to find ways to cope with it, but the law is broadly drawn, and we mean to

be as fair and as liberal as possible in interpreting the intent of Congress."

This was encouraging, because, judging from the mail this writer has received from church administrators in all parts of the country, quite a few local postmasters are taking a very limited view of the Wright Act.

Because there has not been a new issue of the *Postal Manual*, the "postmaster's bible," since the passage of the Wright Act, its provisions are not included in the manual and many local postmasters are unaware of them.

Church organizations are advised by Washington officials simply to insist that their application for second class permits be taken, and sent on to Washington for review if the local postmaster does not think the publication eligible for second class mailings.

Still undecided is the question as to whether or not rural church bulletins are actually going to get the "free in county" mailing privileges traditionally given to weekly newspapers. One school of thought within the Post Office Department thinks so, and the other thinks not. At issue is a technical definition of the word "subscriber." A second class publication goes free to all subscribers on rural routes and all village box holders within the county of origin, but does a church publication, excused from maintaining a list of subscribers, still have "subscribers" within the meaning of that paragraph? Not until some group carries an appeal all the way to the Postmaster General, will that point be settled.

In any event, rural church bulletins can enter the mails at one-eighth of a cent each, which is only twenty-five cents per 200, and it will not be surprising if no one ever takes the time to argue the matter all the way up to the highest level.

It now appears also, that city churches have an opening to gain more benefits under the Wright Act than had at first been apparent. Where a second class publication is mailed at an office with city carrier routes, a minimum rate of one cent per piece applies. That is the same as the third class rate for churches, and gives no benefit. But if the church bulletin is published weekly,



it can qualify, the department has decided, as a "weekly newspaper," and go for one-eighth of a cent per piece. There is a little clause that was written into second class regulations years ago for the benefit of weekly papers, and churches can take full advantage of it. If the bulletin is biweekly or monthly, however, they can not qualify. Illogical or not, the one cent per piece rate will apply.

All copies that go outside the city carrier routes can go for one-eighth of a cent each, so the church with a monthly bulletin will have to survey its mailing list to see whether or not it will pay to take out a second class permit (\$25 for less than 2,000 circulation; \$50 for 2,000 to 5,000; \$100 for over 5,000).

Another favorable ruling made here is that bulletins issued by youth groups, choirs, women's organizations, and men's organizations of the church are eligible for the new relaxed second class regulations. It has been decided that these are "church organizations" too.

All publications must be printed, either from type or by offset, in order to qualify for the second class rate. They cannot be mimeographed. This may bring a new duplicating technique to the churches, that of the offset machine. These operate almost as easily as the mimeograph. Many of the machines can print from a paper master on which the copy can be directly typed, using a special typewriter ribbon. They will also use fairly inexpensive metal plates if this is desired, and photographs can be printed with the metal plates.

One Baptist editor who has written to this correspondent has pointed out that by converting a monthly third class magazine to second class, his paper could save more than \$2,600 of a \$3,000 monthly postage bill. Needless to say, savings such as these are very worthwhile.

The "red tape" which has to be surmounted is the consequence of the fact that churches have been brought into the same classification as scientific, fraternal, and educational publications which, since 1912, have enjoyed the privilege of entry into second class without subscription lists. A lot of administrative rulings have been made under that section of the postal code over the past four decades, some of which are now applicable to church publications and others which are not.

The church administrator who is prepared to brave the "red tape" and assert his Wright Act rights may find that it will effect a substantial saving on the budget. He should insist on a ruling from Washington on any point that is in doubt.

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## What the Minister's Salary Should Be

formance is recognized. But again the salary is kept at a competitive minimum which may not reflect true worth. If this course of action fails, performance is usually recognized when the minister leaves. He is given a farewell party, presented with an expensive tea service or luggage set and sent off with great expressions of sorrow.

## Importance of Maintaining Salaries

No member of any church can afford to feel complacent about such shortsighted methods of establishing and maintaining salaries. At stake is the important need to assure the long-term well-being of the church by attracting and keeping the finest calibre of men in the ministerial profession. We proceed in peril if we do not recognize the important part that sound salary policies play in building a healthy church.

It does little good to point to ineffective ministers—those that look upon the profession as a sinecure—and say these are not worth much. The real question is, how did such ministers arrive? Under an equitable salary policy, a congregation can properly demand effective performance and thereby do their part to establish the climate attractive to competent men. We are in a poor position to complain about “loafing” ministers if we agree to policies that in the long run create such situations.

All of these common conditions and viewpoints were a matter of deep concern to the officers of Bower Hill Community Church (Presbyterian) in Mount Lebanon, Pennsylvania. This is a young church organized in 1951 with a charter membership of 160 under the leadership of a youthful minister. By the end of 1954 the roll included 650 names with prospects for substantial annual growth over the foreseeable future.

Because of rapid growth and dissatisfaction with common salary practices, we entered into a fact-finding survey and study to see if it was possible to establish more soundly based salary guides. We did not expect and do not now claim that a perfect solution is possible. We feel that our findings provide a guide that is reasonable and equitable.

Thus our finding is not a perfect answer. We regard it as at least a step forward under our conditions. For that reason, what we discovered and the conclusions to which we came may be of value to other churches who have the same problem and face the need of doing something about it.

## Fact-Finding Study

The fact finding study was conducted in 1954 by Cecil W. Guyatt, President, and Ralph L. Appel, Vice President, of the Board of Trustees; and John C. Bramer, Jr., Chairman, and W. Kenneth Menke and Ross O. Laub, of the Pulpit Supply Committee of the Session.

On July 8, using the facilities of the Western Theological Seminary, Pittsburgh, Pennsylvania, questionnaires were sent out to 150 churches of various denominations in and about Pittsburgh. Eighty-five replies were received answering numerous questions on salary matters and other aspects of church operation.

We were particularly interested in the thirty-five replies from Presbyterian and United Presbyterian churches, as well as the eighteen from Methodist churches, because they presented data from churches with a philosophy of operation similar to ours. As a first step we tabulated their data as shown in Exhibit I.

This demonstrates conclusively that comparison of average salaries is meaningless. Obviously, salaries vary considerably with membership and budget size. But this tabulation served a very useful purpose by enabling us to make our first basic conclusion:

The general level of ministers' salaries (which are exclusive of manse and car allowance) are reasonably comparable with the general level of salaries paid to the teaching and research profession of this area. This comparison has a basis of reason. Any attempt to make a comparison with salaries paid in industry or commerce is difficult and presently indefensible.

Here we observe that this conclusion may not be warranted in other areas where salary levels in general are inadequate. Further, in other areas salary levels may be higher or lower, yet still be equitable. Nor can we justify the comparison except through a careful study of conditions in our area.

### Causes of Variations

Our first conclusion satisfied us that the grand average is reasonable. But this average was made up of many positions, each with a specific salary and associated conditions. To get the causes of the variations our next task was to analyze the body of data as a whole, to see what conditions generally affected the level of salary paid in specific cases.

To do this, the data from the thirty-five Presbyterian and United Presbyterian Churches was analyzed by a mathematical process involving several thousand calculations. We considered the following factors:



### **I. Number of Members:**

The survey asked for the number of individuals on the active roll. We originally considered this a significant factor because membership has a distinct relationship to the burden of ministerial duties, and both size and growth of membership is, to some degree, a measure of effectiveness in spreading the message of Christ.

The analysis shows this to be a very significant factor.

### **II. Budget for Operating Expenses and Benevolences:**

The survey asked for the amount of money actually expected to be raised for the year in pledges and regular contributions by the congregation, but exclusive of funds received from trust, endowments, grants, and the like. A breakdown was made between operating expenses and benevolences. We originally considered this a significant factor because expenditures have a distinct relation to the size of ministerial responsibilities. Further, both size and growth of expenditures, particularly for benevolences, is, to some degree, a measure of effectiveness in spreading the message of Christ.

As anticipated, the analysis showed this to be a very significant factor.

### **III. Age:**

The survey asked for the minister's age as of July 8, 1954. We originally felt that there could be a correlation between salary paid and age. The mathematical analysis indicated otherwise. It is evident that many of the more responsible positions with higher salaries are filled by comparatively young men. Many of the lowest responsible positions with the lower salaries were filled by comparatively old men. Thus this factor does not appear in our final salary determination guide.

### **IV. Years of Service:**

The survey asked for the years of service in any capacity at the particular church. We originally felt that this could be an important factor. A minister's effectiveness, with all other factors balanced, should increase as his knowledge of the community and the individuals of the congregation builds up to a familiar basis.

Our mathematical analysis fully justified this viewpoint. It was clearly evident among churches of comparable membership and budget, that salaries reached higher levels with increasing years of service. Accordingly our final salary guide recognized this factor.

### **V. Degrees:**

The survey asked for the name of all degrees held by the minister. (All Ministers reporting held at least one degree; a number reported as many as three or four.) For this factor our

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### 4-STEP PROCEDURE FOR DETERMINING MINISTER'S SALARY AT YEAR END FOR NEXT YEAR

STEP I: Obtain the following data:

- (a) Number of individual memberships at the end of the year.
- (b) Coming year forecasted budget for operating expenses, not including interest and amortization of debt. (Note: Until the following calculations are completed, the item of "Minister's Basic Salary" in the forecasted budget shall be the current year's salary.)
- (c) Years of minister's service at the end of the year.

STEP II. Calculate that part of basic salary due to size of membership and budget as follows:

Multiply membership by budget and divide by 1,000. Find the part salary from the following table: (Select nearest figure.)

| $M \times B \div 1000$ | Part Salary | $M \times B \div 1000$ | Part Salary |
|------------------------|-------------|------------------------|-------------|
| 1,000                  | \$ 300      | 9,000                  | \$1,700     |
| 1,500                  | 425         | 10,000                 | 1,800       |
| 2,000                  | 550         | 11,000                 | 1,900       |
| 2,500                  | 650         | 12,000                 | 1,950       |
| 3,000                  | 750         | 13,000                 | 2,050       |
| 3,500                  | 875         | 14,000                 | 2,100       |
| 4,000                  | 1,000       | 15,000                 | 2,150       |
| 4,500                  | 1,100       | 16,000                 | 2,250       |
| 5,000                  | 1,200       | 17,000                 | 2,300       |
| 6,000                  | 1,350       | 18,000                 | 2,350       |
| 7,000                  | 1,500       | 19,000                 | 2,450       |
| 8,000                  | 1,600       | 20,000                 | 2,500       |

If  $M \times B \div 1000$  is greater than 20,000, use the following formula to determine the part salary:

$$(M \times B \div 1000) \times \$0.033 + \$1,884 = \text{Part Salary.}$$

STEP III: Calculate that part of the salary due to years of service:

$$\text{Part salary} = \text{service years} \times \$80.00.$$

STEP IV: Find total basic salary:

$$\text{Total basic salary} = \$2,220 + \text{Step II} + \text{Step III.}$$

Note: in addition to this basic salary, there must be added allowance for manse, and car allowance adequate to specific need.

### EXHIBIT II

supposition was that with all other factors equal, the possession of degrees would be correlated with salary paid.

Our analysis developed that this was not the case. Instances were common where the holder of three or four degrees held positions paying low salaries in churches with poor records of growth. On the other hand, instances were also common where the highest paying positions in churches with a good growth record were held by ministers with but a single degree. As a result the factor of degrees held does not appear in our final salary formula. We now consider it to be a special factor which may warrant consideration under special circumstances.

#### VI. Basic Salary:

The survey asked for the money paid to the minister free and clear of any attached strings. To make this point clear we also asked for:

- (a) Money paid with the understanding that it was for manse rent. If the manse was furnished "free" it

was to be so indicated.

- (b) Money paid with the understanding that it was a car allowance.

- (c) Money paid with the understanding that it was for any other named allowance.

Our aim here was to secure for our correlation studies a salary figure, exclusive of manse value, car expense, or other allowances associated with administration of the ministerial office. This is the figure used in our mathematical correlation.

It is not feasible at this time to go into the details of our mathematical correlation process. It seems sufficient to state that we used accepted techniques to study the above named five independent and one dependent variable. The soundness of the sample was checked and a standard error of estimate was developed to check the validity of our findings.

#### Findings of the Study

The findings of our study were put into formula form as shown in Exhibit



II. What the mathematical formula says may be simply expressed in words as follows: Given two churches with the same membership and ministers of equal service, the one with the highest budget pays the highest salary. Given two churches with the same budget and ministers of equal service, the one with the highest membership pays the highest salary. Given two churches with the same membership and budget but with ministers having different years of service, the one with the longest service pays the highest salary.

Of course a specific church has a combination of these conditions. The formula weighs the relative weight and worth of the conditions and permits determination of a specific salary figure. For example, assume a church with an individual membership of 650, total budgeted expenses of \$27,000 and a minister with five years of service. From Exhibit II we may calculate the following:

|                                             |        |
|---------------------------------------------|--------|
| Part of salary due to budget and membership | \$2350 |
| Part of salary due to service               | 400    |
| Constant portion of salary                  | 2200   |
| Total indicated salary                      | \$4950 |

The formula of Exhibit II was considered and recommended for use by the minister and the boards, and was subsequently approved by the congregation. In securing such approval it was made clear that the guides were guides only, and not a means for accurate specific determination. It was made clear that the guides were derived from averages of many ministers' salaries and can not recognize superior and subnormal performance or special individual circumstances. To reflect such special factors it is understood that the boards will generally recommend within the limits of plus or minus ten percent.

In our view our salary guide accomplishes the following:

I. It recognizes that every man is worthy of his hire to which the minister is no exception. The plan basically embodies a general salary level that is comparable with that found in the teaching and research profession of this area. This is the minimum essential to assure a flow of competent men into the ministry.

II. The plan recognizes that a position with greater responsibility than another is entitled to a higher salary. This is purely a matter of equity.

III. It provides a means for a minister to receive salary adjustments recognizing his increased responsibility and performance. Therefore, we are able to encourage the build up of membership, physical facilities, and contributions to benevolences, thus effectively spread-



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ing the message of Christ, the very thing for which the minister entered the ministry and for which he is fundamentally employed.

IV. Cost of living changes are recognized to a suitable degree. The operating budget is a major factor in the salary guide. This budget may be expected to fluctuate and recognize changes in cost of services and materials. Accordingly the indicated salary, as developed by the formula, takes into account cost of living changes.

V. Through the operation of the plan, our congregation and the minister can have the satisfaction of knowing that the minister's salary can be established and maintained on a basis fully as equitable as is given generally to his colleagues in and around Pittsburgh.

This plan is not recommended as a cure all or as a final answer. Particularly, the formula should not be adapted by any other church without careful study for adjustments to meet local circumstances.

However, we have already seen indications that our study provides for salary determinations in an atmosphere of harmony and general satisfaction among the minister, officers, and members of congregation.

## Priming the Preacher's Pump

(From page 18)

world's greatest steamship, the ill-fated *Titanic*. Her sinking, after collision with an iceberg, was a marine disaster and human tragedy. But we cannot reconstruct the first Easter morning. We do not know exactly what happened, nor can we recapture the emotion of the apostles, devout women, or others to whom he revealed himself as risen and alive. This marvelous good news comes to us, if at all, as it did to those Athenians, some twenty years after the first Easter, to whom an odd-looking Jew announced the news that one whom they had never seen had risen from the dead to become Lord and master of all men everywhere.

Text: Acts 17:18, 32, 34. "... he preached Jesus and the resurrection. ... Now when they heard of the resurrection of the dead, some mocked; but others said, 'We will hear you again about this.' ... But some men joined him and believed ..." (RSV)

*Proclamation and Response.* With what one called "consecrated cunning" Paul proceeds as Christ's herald. He moves in from the periphery to gain

and hold the Athenian citizens, appealing to what sensible men would acknowledge as true. When he dealt with death's mystery they were interested. Then he moved right in to the center. How did they respond?

(1) Some mocked. They still do. These are the flippant, the sophisticates, the superficial.

(2) Others were interested enough to suggest future discussion. Well, anyone with anything like a heart ought to be interested. Who has not a little white cross in his heart marking a dear one's grave? If the resurrection is the key to the mysteries of life and death, we ought to hear more about it. But many that are interested are evading the issue. Postponement is more pleasant.

(3) In sharp contrast, some—the minority—believed. What difference did such belief make to them? What difference does it make to us? Freedom from the tyranny of evil's corruption; freedom from the fear of death; deliverance from the power of death; joy and peace beyond all description.

But the message means more, for it is of "Jesus and the resurrection." Christ is risen. He is the man alive. We have a living Lord, not a dead saint. God is back in men's lives. You

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cannot have one part of this Easter gospel and not the other. If we desire the Easter joy we must accept the risen Lord as our master. His first word to Peter in the beginning was "Follow me." His last word to Peter at the end of John's Gospel is the same, "Follow thou me." The world can see me no more, Jesus said. Nor does it. But we who respond with our trust, love, and obedience see him with the eyes of faith. On this morning, to remember and rejoice in forever, we may join the disciple Jesus loved. Looking across the dim misty water in the early morning of this day we see one who elicits the cry, "It is the Lord!"

II. *Tell Peter!* "He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." (Mark 16:6, 7, RSV). Go tell Peter, because he deeply needs this astonishing word. He needs to know that the one he had let down, but who always forgives the blundering, penitent soul is available still. Go tell Peter's wife too—that the emptiest place in town for the Christian is now the cemetery. Go tell Peter—and John and Jane Doe, that they never would have heard of Jesus or had any Christian Church

if Jesus had not risen. And tell them that this central truth of the faith leads to these consequences:

(1) Jesus is not the hero of the book's story, but the living word, who throws light upon the Bible's words.

(2) Jesus Christ is no dim, distant memory, not merely an historical personality; he is forever a living presence. The risen Lord is the eternal contemporary. If he were not, time would have wiped him out.

But warm, sweet, tender, even yet  
A present help is he . . .

(3) To know Jesus, it is necessary to know him as friend and Lord, and not to be content with knowing about him. The most informed scholar who does not know Jesus in this sense, is less than the humblest saint who knows him in the fellowship of his sufferings and in the power of his resurrection.

(4) Because Christ is risen, that which should be shall be. "He must reign." This universe is rational, purposeful, going somewhere, and is guarded and guided by divine wisdom, power, and love. Lift up your hearts! When Martin Luther was hard pressed by problems that seemed past all solving, he is said to have stooped over a dusty table-top and written, with his

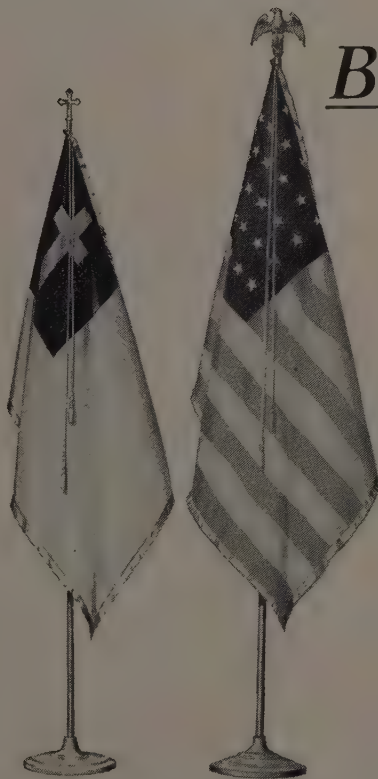
finger two words, *vivit, vivit*. His friends who watched him knew that the certainty of the resurrection guaranteed the answers he sought. He lives! He lives! Be sure and tell Peter.

III. *What Would Life Be Without its Dreams?* This sermon title is a quotation from the Arctic explorer Nansen. He thought of his dreams of farthest North, as Admiral Byrd did and does of Antarctica. This can be a clue as to how to introduce a sermon on the familiar, but recurring question of John 6:66-68.

Another title could be "What's the Alternative?" that is, to Christ. The late Professor Donald M. Baillie, whose death at Saint Andrews, Scotland, a year ago saddened former students and many others throughout the Christian world, had a strong sermon to university freshmen on this text. Here are his divisions or heads:

(1) What would life be without some high purpose? Every person needs a gleam, a dream.

(2) It is Baillie's sentence—What would an ideal be without a religion? That is to say: without God. Life's dreams would be hollow, fatuous, without a power behind them to give them a chance of fulfilment. Ideals without spiritual faith are hopeless.



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(3) What would religion be without Christ? In every religion something of truth exists. But when we're up against it, it isn't even a noble religion we want, it's God. In Christ God comes near to heal, to help, to deliver, to empower. (See *To Whom Shall We Go?* by D. M. Baillie. The Saint Andrew Press, Edinburgh, 15 shillings. 1955.)

Here's an illustration of this final point to be found in the Ceylonese Christian leader's little book on the Bible (D. T. Niles in *Reading the Bible Today*, pp. 70, 71). Dr. Niles, traveling in northern Ceylon, was summoned to a Christian hospital. He found an old classmate, a Hindu. This man's wife was dying, and he asked his Christian friend to pray for her. "Before I prayed, I turned and looked at my friend with an unspoken question upon my lips. He knew what was in my mind, for he said, 'I am a Hindu; but at a moment like this the only religion that matters is the religion about which we learned when we were boys together at Jaffna Central College. Please pray for my wife and for me to Jesus Christ.'" "Will you also go away? Lord to who shall we go? You have the words of eternal life."

IV. *Let's Make a Church.* Thousands of Americans and Canadians must be saying it. Never in our continent's history were so many new churches being made. But whether ours is a new contemporary, Gothic, Colonial, or functional—or even if we must settle for a face-lifting job rather than a new edifice—we are all making a church. Text is from Luke 19:46: "It is written, 'My house shall be a house of prayer;' but you have made it. . . ." My first thought of this text I owe to the late President Coffin of Union Seminary, New York. At first I thought it was a trick text, or at least a mutilated one; for he rang the changes on "but you have made it." But it is a valid and powerful use of Jesus' words spoken in anger and in pity. Religion had become a racket in the Church he loved. It may not be so with us; it better not be so in the Church we love. But we do have much to do with making it what it is.

My friend, Dr. Melvin E. Wheatley of Los Angeles, preached a sermon on this theme and with his gracious consent I pass on some of his main contentions: (1) you make its atmosphere. (2) you determine its emphases (3) you determine the amount of its energies. Of course you will acknowledge that God himself is the ultimate source of all three—atmosphere, purposes, power—but because he is the God and Father of Christ he limits himself, and commits to his human children tremendous powers of choice and building. Dr. Wheatley summoned his people to dedicate themselves to the task of be-

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ing what they want their church to be.

An approach somewhat different than the above would be to face with your people a few answers to the questions: How do we make the Church what it is? How does our preparation for worship affect it? Our participation? Our absence? Our gifts? Our attitude to others of different economic, social, racial character?

*V. Bible book-of-the-month Sermon* this month is on Saint Matthew's Gospel: *Gentlemen, the King!* Title obviously comes from the purpose of the Gospel to convince non-Christian Jews that in Jesus of Nazareth the Messiah-king had come. In this Gospel we have the royal deliverer.

Introduction. Despite preference for republican form of government, we know the power of monarchy at its best, and that—as with the British Commonwealth, a royal family can be an effective symbol. So in Protestant hymnody we retain the figure, "Crown him with many crowns," "The King of love my shepherd is," etc. So also twentieth century Christians acknowledge with the first Christians that "Jesus is Lord," that he is king of kings.

In such a teaching sermon development may follow the simple line of questions: (1) Who was the author? (2) What was the date of his writing? Between 70 and 90 A.D., probably about 85 A.D. (3) Purpose? To prove to Jews that Jesus is the Messiah and king appointed by God, and proclaimed by the prophets as coming to establish God's realm, not for chosen people only, but for Gentiles as well. (4) Sources of his materials? Chiefly three: Mark's Gospel, valuable sayings, "Q," and Matthew's own material; some 300 verses including Peter's walking on water, Pilate's handwashing, and considerable passages in the Sermon on Mount. (5) Characteristics of the Gospel? Fondness for threes and sevens. His concern to show what Old Testament meant in reference to Jesus. His "ecclesiastic bent"—the Church is mentioned here twice, and only in this Gospel. The divine king is establishing an institution, the successor to the doomed nation Israel. (6) What is its value today? Enormous. Represents what the Church after 70 A.D. and before the year 100 believed to be true concerning Jesus and his teaching. Here we find Jesus the teacher, the founder of the Church, the divine king, and the savior of the world. Do we acknowledge Christ as our only sovereign Lord? Do we obey the laws of his kingdom? Do we seek to recapture lost provinces of his empire of love? Are we working to make others willing subjects of Christ? An act of abdication must be followed by the act of coronation (See L. D. Weather-

head's chapter on "Lord and King" in *Over His Signature*.)

#### PARSON'S BOOKS-OF-THE-MONTH

A plethora of interesting volumes, yea, verily a pride of books! This is my opinion of the new publications which have come my way by grace of publisher or author—or in a very few cases, by reason of personal purchase. Let me cite the books which I think are worth buying, worth reading:

*Moment by Moment.* Story meditations by Margaret T. Applegarth. Harper & Brothers, New York. 1955. Miss Applegarth is author of *Men As Trees Walking*, a fact which made me prejudiced in favor of this latest book from her marvelously stored mind and kin-

dling imagination. Biblical, contemporary, uncommonly well phrased, her story meditations are in a class by themselves. You'll find new illustrations and what is more important you'll find your own imagination becoming new!

*A New Testament Wordbook* by William Barclay. S. C. M. Book Club, Chicago. Almost forty rewarding little chapters (originally written for his popular page in the *British Weekly*) on as many New Testament Greek words. Barclay is a first-rate New Testament Greek teacher, and what is more interesting to most of us journeyman preachers, he is a preacher of evangelical warmth, sound theology, and effective simplicity. I owe much to his insights and believe that if you read

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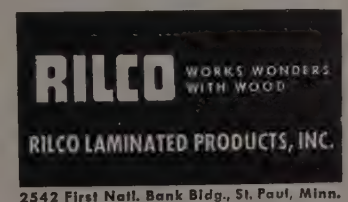
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## NOTABLE QUOTES

The outstanding poet himself (author of Isaiah, chapters 40-55) has left no name, although he is among the sublime writers in any literature. . . . In an age of publicity, when self-advertisement invades every calling, the ministry of the gospel not excepted, this willingness to remain obscure, and the ability to communicate to his attached followers a like modesty, have a lesson for those who would share his evangel of comfort with me. He who would make God prominent must keep himself out of sight. Preaching is "truth through personality" but the personality of the messenger must be so translucent that it is unnoticed in the blaze of the truth of God. A brilliant man—George Bowen—who, after a striking conversion, went out more than a century ago as a missionary to India, in a letter to his sisters in his old age confessed: "I told the Lord that I was content to be everlastingly insignificant." This admission to the Lord is in marked contrast to earlier entries in his diary in which he aims to become a second Paul, or to move about the bazaars of Bombay as "Christ himself."

—Henry Sloane Coffin, in exposition of Isaiah 40:1, *The Interpreter's Bible*, volume 5, p. 421. Abingdon Press. 1956.

Today throughout the Western World (throughout the whole of modern worldwide westernizing civilization) there is spectacularly lacking a Christian faith which is both a personal commitment and also a widely accepted explanation of human life and purpose. Efforts to "restate" the Christian faith have been going on for decades . . . the crucial area is neither politics nor sociology; the crucial area is in men's sense of total reality. The "restatement" of Christian faith most urgently needed is in terms of the new kind of universe which science has been revealing and which even the "common man" apprehends as reality as he steps on his accelerator or flicks his dial.

—Henry R. Luce, *A Speculation about A. D. 1980*, booklet reprinted from the magazine *Fortune*.

Every minister who is proud of a smoothly running or gradually growing church should ask himself whether such a church is able to make its members aware of their sickness and to give them the cour-

age to accept that they are healed. . . . You are not supposed to become physicians; you are not supposed to become psychotherapists; you are not supposed to become political reformers. But you are supposed to pronounce and to represent the healing and demon-conquering power implied in the message of the Christ, the message of forgiveness and of a new reality. You must be aware of the other ways of healing, you must cooperate with them; but you must not substitute them for what you stand.

—Professor Paul Tillich in address given to Union Theological Seminary, N. Y. graduating class, May 1955. Printed in *Religious Education*, November-December 1955, page 381.

To have met Jesus is to be so sure of God that, after that, there is no need to base one's belief in God even on one's so-called religious experience. I do not believe that God is, because I find that prayers are answered; prayers are answered because God is. I do not believe that God is, because sorrows are healed; He exists even when sorrows go unhealed. I do not believe that God is, because wickedness is punished; He exists even when wickedness succeeds. This sureness of faith is an integral part of the Christian gospel, of the good news that we are saved by Jesus Christ.

—D. T. Niles in *Reading the Bible Today*. World Christian Books, p. 19.

## JEST FOR THE PARSON

This month's chuckle is borrowed from the delightful little book on preaching written by Dr. R. J. McCracken of Riverside Church, New York. Dr. McCracken has published his lectures to seminary students on *The Making of the Sermon* (Harper & Brothers, \$2.00). Widely read, "flying on the beam" of critical, evangelical theology, and with a sparkling sense of humor, he is among preachers' favorite preachers. Speaking of our occupational hazard of diving deep and coming up muddy in language and thought, Dr. McCracken tells this: After a noble lord defended his chief's policy in South Africa before a Scottish border audience, John Buchan (Lord Tweedsmuir) overheard one old farmer say to another, "Was he for it or against it?" "Ah'm damned if ah ken," was the reply.

At one of his meetings, continues Dr. McCracken, Dick Sheppard heard a young minister pray, "O Lord, reveal Thyself to us in all Thine eschatological glory." His comment afterwards was, "God, who made me simple, make me simpler yet." (page 75).





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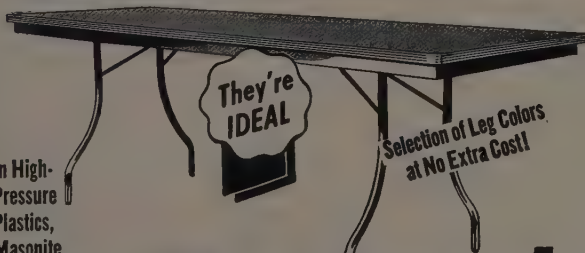
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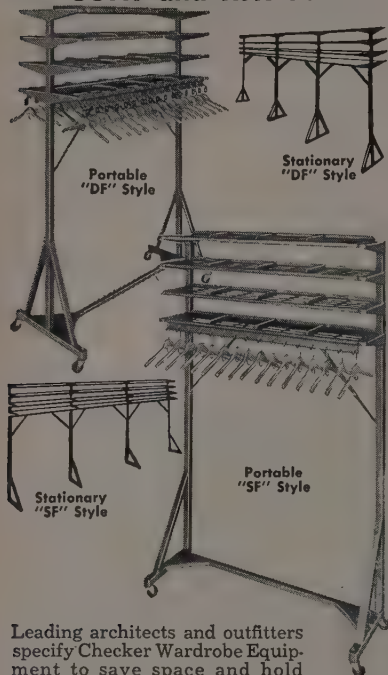
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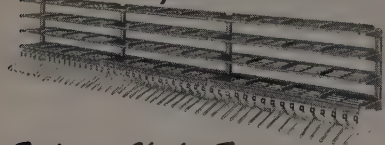
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## A Multiple Ministry in Action

(From page 8)

responsible to the bishop, the Annual Conference, and the congregation for the total life and program of the church. His functions are:

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2. Coordinate the many functions of the church as chairman of the Official Board, the Policy Committee, and the Committee on Nominations, and as consultant to the Committee on Pastoral Relations.

3. Preach and plan the worship program, that is, coordinate the Commission on Worship with its committees of altar, communion stewards, communion ushers, music, ushering and welcome; and administer Holy Communion, baptize infants and adults, perform the marriage ceremony, conduct funerals, and receive new members into the fellowship of the church.

4. Perform pastoral visitation and, through the minister of the parish and various committees, carry out the goal of seeing to it that every member of the parish is called upon during the year. Counsel with those in need.

5. Teach throughout the church school where possible, and through the minister of education, carry out the goal of a strong Christ-centered educational program.

6. Counsel with the Woman's Society of Christian Service, and the Wesleyan Service Guilds and integrate their program, into the total life of the church.

7. Provide ministerial leadership for the Commission on Finance and its several committees of audit, Christian stewardship, budget, finance campaign, pledges, and tellers, and work with the treasurers.

8. Preside at staff meetings and coordinate the work of the entire staff so that the program of the church is carried forward, and so that each member of the staff grows in competence and Christian grace.

9. Coordinate policy on all property matters which undergird the program through the Board of Trustees, and Committee on Memorials, Wills and Legacies, and Legal Advice.

10. Administer the provisions of the *Discipline* and see that the ordinances and regulations of the church are duly observed.

11. Provide ministerial leadership for public relations and information

through the *North Churchman*, bulletin, sermons, *Official Family*, and other publications; and represent North Church at outside church and community events that will extend the reach of the parish in its larger ministry for Christ.

### Conclusions for the Minister

The minister seeks to provide leadership for his staff and people so that the multiple ministry for Christ is effective. He seeks to be responsive to the will of God, and the needs of his people so that the church lives on the growing edge of the gospel in meeting the challenges and opportunities of a changing parish and world. Through a total ministry the gospel is preached, the sacraments administered, the will of God made known, the Holy Spirit given a home, and the redemptive fellowship in Christ so nearly achieved that hearts are strangely warmed and the New Testament days are lived anew in our modern time.

### THE MINISTER OF THE PARISH

The minister of the parish is a part of the total ministry. He is a fully ordained minister and colleague who works as associate to the minister with responsibility for the parish program of the church. Hence, he is the administrator and coordinator of the parish work as it undergirds the total ministry. That is the minister of the parish views the program of the church as a whole, and seeks ways for the parish ministry to enrich it. His specific responsibilities are:

1. Provide the ministerial leadership for the Commission on Membership and Evangelism. This means to work with the committees on membership rolls and records, prospects, visitation evangelism, the parish organization, deepening the spiritual life, visiting the sick, and visiting the shut-ins.

2. Provide the ministerial leadership for the Commission on Missions. This means to extend our work through the committees on missions and church extension, hospitals and homes, interdenominational cooperation, short-term mission projects, and the city council.

3. Provide the ministerial leadership for the house committee, grounds committee and committee on church use, as that part of the Commission on Administration pertaining to our building, grounds, and equipment.

4. Provide the ministerial leadership for lay activities, that is, Methodist Men, Fall Fellowship Dinners, and Lenten Fellowship Dinners.

5. Help recruit and train leaders in developing the parts of the pro-



gram for which he is responsible, and also suggest persons as possible leaders in other areas of the church program.

6. Provide pertinent articles regarding parish activities for the bulletin and the *North Churchman*.

Insofar as the minister of the parish shares in the total ministry of North Church, as well as leading the parish department, he (1) reports on his area of work at weekly staff meetings and attends the Committee on Policy, the Official Board, and the Quarterly Conference; (2) assists in the regular Sunday morning worship services, preaches and administers Holy Communion as assigned by the minister; baptizes, officiates at weddings and funerals, speaks to classes of the church school and the Angelus Fellowship as requested, and is available to any member of the church who may wish to consult him or avail himself of his service; (3) participates in outside church and community events, insofar as such participation is helpful to the North Church program and the larger outreach of Christ. The minister of the parish's plan to serve beyond the boundary of North Church are made in harmony with his total schedule of responsibilities and subject to approval by the minister.

#### Relationship to Others in North Church

1. The minister of the parish's relationship to the minister: The minister is the pastor in charge, responsible to the bishop, the Annual Conference, and the congregation for the total program. The minister of the parish therefore works as colleague and associate to the pastor in planning with him the church's parish program.

2. The minister of the parish's relationship to the staff: The minister of the parish maintains a cooperative and helpful relationship with the minister of education, the director of counseling, and the director of music. He reports to staff meetings regarding his own work for consideration and approval, and he shares in the discussion and approval of the work of other members of the staff, so that the total church program is mutually undergirded by a total ministry. It is a procedure in North Church that all plans and proposals, before being put into effect shall be presented to the staff as a whole for consideration and final approval. Thus, when the minister of the parish presents a staff-approved idea or plan to a group, he is speaking on behalf of all the ministers.

3. The minister of the parish's relationship to groups for which he is responsible—The Commission on

Membership and Evangelism, the Commission on Missions, the Commission on Lay Activities, and the House, Grounds, and Church Use Committees of the Commission on Administration: These groups look to the minister of the parish for creative thinking and planning. Yet, he is consultative rather than directive, for in these various meetings some ideas originate with the minister, some with the minister of education, some with himself, some with the director of music, some with the commission members, some from other commissions and organizations. These ideas are presented for consideration by the entire group and

may be modified by the discussion.

4. The minister of the parish's relationship to lay workers. The minister of the parish's relationship to lay workers is that of a counselor and friend. He spends much of his time planning with workers and coaching them in ways of carrying out their particular duties. His responsibility as a leader is to help the lay workers carry out the many ministries of the church rather than trying to do the whole job himself. Everyone grows in such a cooperative process.

#### Conclusions for the Minister of the Parish

In summary, the minister of the par-

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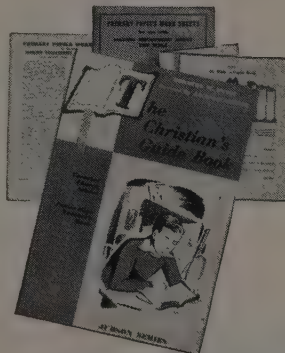
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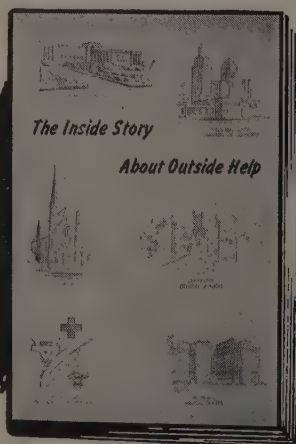
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ish leads the parish program that undergirds and strengthens our total church life; wins new members who are committing their lives to Christ and who are seeking to participate in the total life of the church; helps win and train persons to take places of leadership throughout the church; and helps develop understanding among the people of the congregation of the specific work of the several ministers and of the total multiple ministry in action.

### THE MINISTER OF EDUCATION

The minister of education is a part of the total ministry. He is a fully ordained minister and colleague who works as associate to the minister with responsibility for the educational program of the church; hence, is the administrator and coordinator of the educational ministry, as it is a part of and undergirds the total ministry. The minister of education views the program of the church as a whole, and seeks ways for the educational ministry to enrich it. His specific responsibilities are:

1. Work with the Commission on Education, lead the entire program of Christian education, the General Officers of the church school, and the teachers and officers of the children, youth, and adult divisions of the church school.
2. Recruit teachers, develop a program for teacher training, and have substitute teachers on call. Have an active recruitment committee. This committee should be helpful also in recruiting leaders for the total program of the church.
3. Supervise church school records.
4. Call in the homes of members of the church school and those of the officers and teachers as much as possible, so that by knowing the people, he can render a greater service to the church.
5. Win new members for the church school.
6. Be responsible for Church-Time Infants' Group and develop a second session.
7. Develop a church library and promote its use.
8. Supervise the use of audio-visual materials.
9. Arrange special worship services of the various departments, and the combined worship services of the entire church school.
10. Develop new programs on all levels, such as a Golden Age club (55 years of age or over), a rounded dramatic program, and new study groups or seminars.
11. Work with the Girl Scout committees, Boy Scouts, Brownies, Cubs, etc.

12. Publicize church school and youth activities in the Bulletin, *North Churchman*, and the press through the proper channels.

13. See that information concerning Methodist schools and colleges is provided to the youth of the church.

14. See that special studies such as vocational opportunities in the church, marriage and home building, Christian citizenship, etc., are provided when the need arises.

15. Supervise the Angelus, the young adults, college students from Butler, and other youth groups in study, recreation, and activities.

16. Organize the youth membership class and the preparatory membership class.

17. Share in the total church program insofar as such participation develops and promotes the church school and the total educational program of North Church, for example, lead a Lenten service, or fall school of religion.

18. Promote attendance at regular Sunday morning worship services in the youth and adult divisions of the church school so that North Church as a great church family is a worshipping church.

Insofar as the minister of education shares in the total ministry of North Church, as well as leading the education department, he (1) reports on his area of work at weekly staff meetings and attends meetings of the Committee on Policy, the Official Board, and the Quarterly Conference; (2) assists in the regular Sunday morning worship services; preaches and administers Holy Communion as assigned by the minister; calls on sick or shut-in persons who are related to the educational program; counsels with, baptizes, officiates at weddings or funerals of members as requested; and is available to any member of the church who may wish to consult him or avail himself of his service; (3) participates in outside church and community events insofar as such participation is helpful to the North Church educational program, and the larger outreach of Christ. The minister of education's plans to serve beyond the boundary of North Church are made in harmony with his total schedule of responsibilities and subject to approval by the minister.

### Relationship to Others in North Church

1. The minister of education's relationship to the minister: The minister is the pastor in charge, responsible to the bishop, the Annual Conference, and the congregation for the total program. The minister of education therefore works as an associate to the pastor and plans with him concerning the church's educa-



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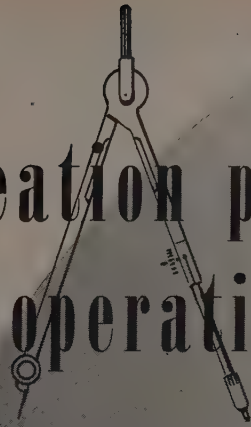
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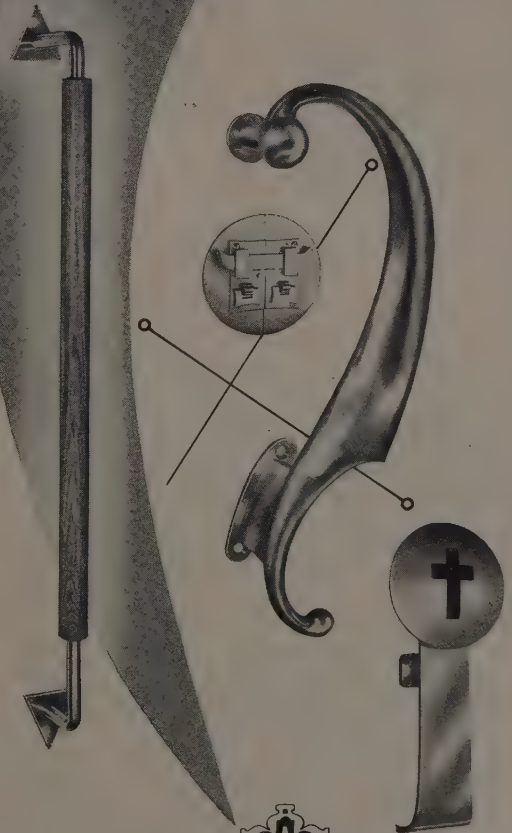
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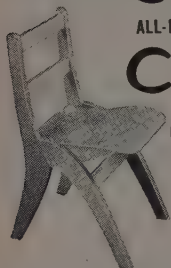
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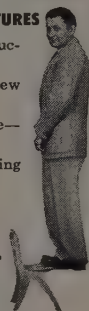
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tional program.

2. The minister of education's relationship to the staff: The minister of education maintains a cooperative and helpful relationship with the minister of the parish, the director of counselling, and the director of music. He reports to staff meetings regarding his own work for consideration and approval, and he shares in the discussion and approval of the work of other members of the staff, so that the total church program is mutually undergirded by a total ministry. It is a procedure in North Church that all plans and proposals, before being put into effect shall be presented to the staff as a whole for consideration and final approval. Thus, when the minister of education presents a staff-approved idea or plan to a group, he is speaking on behalf of all the ministers.

3. The minister of education's relationship to the Commission on Education: (a) The commission looks to the minister of education for creative thinking and planning. (b) The minister of education works with the chairman of the Commission on Education and its committees, and with the church school superintendent in carrying out the policies adopted by the commission. (c) The minister of education is responsible for helping the commission to develop educational policy. (d) The minister of education's relationship to the Commission on Education is consultative rather than directive. In the meeting of the commission some ideas may originate with the minister, some with the minister of the parish, some with the minister of education, some with the director of music, some with the commission members, some from other commissions and organizations. These ideas are presented for consideration by the entire group and may be modified by the discussion.

4. The minister of education's relationship to the church school superintendent: The minister of education works constantly with the church school superintendent so that the administrative responsibilities of the church school are carried on, as planned by the Commission on Education and approved by the Official Board.

5. The minister of education's relationship to lay workers: The minister of education's relationship to the lay workers in the church school, teachers and officers, and other educational leaders, is that of a counselor and friend. He spends much of his time in counseling and planning with church school workers. Some of his time is spent in coaching the lay

workers in the methods for carrying out their particular responsibilities. His responsibility is to help the lay workers carry out the teaching ministry of the church rather than trying to do the whole job himself. Everyone grows in such a cooperative process.

### Conclusions for the Minister of Education

In short, the minister of education leads the educational department so that a growing number of persons commit their lives to Christ, and seek to participate in the total life of North Church; helps to increase the membership and attendance in the church school classes and worship services; promotes steady improvement in the work of the church school officers and teachers; helps win an increasing number of persons willing to teach or take other places of leadership in the church school, and throughout the church; and develops an understanding among the people of the specific work of each minister and of the total multiple ministry in action.

### SOME OVERALL CONCLUSIONS

The multiple ministry is simply based upon the concept that several ministers are needed to meet the needs of a large congregation. The heart of the matter, as stated above, is that each minister know his own work and that of his colleagues, and that they work together in Christlikeness. It is essential that each one comprising the team give proper attention to his specific responsibilities so as to contribute to an effective total ministry. It is likewise important that the people understand and prayerfully support the three-fold function of our multiple ministry: preaching and executive, parish, and education. The church then becomes a "colony of heaven" where people and pastors grow in faith, in spiritual depth, and in usefulness. A redemptive New Testament fellowship then has some opportunity of becoming a reality. The multiple ministry in action becomes a reciprocal ministry of many, many people growing in Christlikeness for every relationship of life. Our overall goal is that of Paul and the Church of the centuries: "to press toward the mark for the prize of the high calling of God in Christ Jesus."

The world pays you for what you do: heaven only for what you try to do.

• • •

The seed dies into a new life, and so does man.

• • •

Death is but the door to something infinitely better.



## The Atmosphere of Preaching

(From page 11)

The atmosphere of preaching that is effective has in it a sense of spiritual expectancy. Before the day of Pentecost was fully come the apostles and others "continued with one accord in prayer and supplication." They were waiting for the fulfillment of the promise of the Father, the coming of the Holy Spirit. A prayerful attitude of preacher and congregation begets an expectant mood, a certain looking for the manifestation of the power of God.

Of course the preacher will seek God's guidance in the selection of the subject or scripture on which his discourse will be based. He will pray as he prepares the message. After the sermon preparation has been completed it would be well to go over it on our knees, telling God what we propose to say to his people and asking him to enable us to deliver it in the power of the spirit. Every preacher may well pray that God's spirit may come upon him, take possession of him, and express itself in the worship and in the message.

It would be wise if the minister would pray that God direct his mind to the subject and substance of the prayers to be offered. It is good practice, especially for the young preacher, to write out the prayers, not to be memorized or read, but to familiarize himself with what he will say to God in behalf of the worshipers, who will hope that the longings of their hearts will be expressed.

First, last, and always, prayerful preparation of one's own heart is needed for such a sublime and glorious task as that of leading a congregation of burdened, hungry, and aspiring souls in worshiping the Lord God and in proclaiming the gospel of his son. James S. Stewart reminds us that "... sometimes it will happen that your most carefully prepared sermon discomfits you by missing fire completely—a salutary if humbling experience. Then is the time to put some searching questions to your own soul: 'Why did it fail so palpably? Was it because I had neglected the flame on my altar? Can it be that I was so busy preparing my sermon that I omitted preparing myself?'"

A spiritual atmosphere in preaching is created by the strong and vital faith of the preacher. If he believes that the spirit of God will be manifest throughout the service, it will beget the attitude of expectancy in his own heart. If the preacher believes that God will empower and use his personality, he will pray for this very thing. He will lose himself in God, as it were, and

during the service he will be thinking, not of himself nor of the impression which he is making, but of God and the people's needs. He will forget himself in the contemplation of the majesty and glory of God and of the lofty privilege of speaking for him.

The preacher is in the limelight, and it is exceedingly difficult for him to forget himself, but unless he does his service will be greatly handicapped. To so conduct himself as to elicit from the congregation not the thought, "How eloquent a preacher!" but rather "How great is God, how marvelous his love!"—this delights the preacher's soul.

Faith that God will touch the hearts of the people, even as of old, is essential in creating the atmosphere in

which it will be a joy to preach.

The more responsive the preacher is to the spirit of love as manifest in Christ, the greater will be the favoring atmosphere where he preaches. The love of God in the preacher's heart, kindled and kept burning by obedience and by fellowship with Christ in prayer, creates a worshipful mood in him which will be communicated to those who participate in the service. When the worshipers are in full sympathy with Christ's sublime objectives, and when the preacher's spirit is on fire with divine love, the service will be spiritually dynamic.

The effect of a strong spiritual atmosphere in preaching tends to open the minds of the worshipers to the

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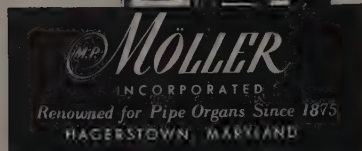
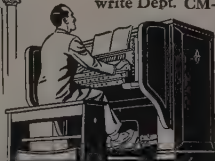
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spirit of God. It will move them to set their hearts on things above, not on things of the earth. Believers will be inspired by the word and wisdom of God, and hope will be born anew. Many will be stirred to pray more earnestly and to work more faithfully for the building of the kingdom of God on earth.

The preacher who would have a heaven-filled atmosphere in which to tell the wondrous tidings of salvation, must, to a great extent, create that atmosphere by his own intercourse with God.

John Watson asserted that when Henry Drummond entered a room it seemed as though the temperature was changed; everything looked and felt different. The preacher whose life and

service are bathed in the atmosphere of prayer will thus affect a congregation the moment he comes to the pulpit platform and begins the service.

The miracle of springtime makes the earth surge with life, beauty, and fruitfulness. The seeds in the soil respond to the call of spring, the shrubbery yields to the embrace of the sun, the flowers open their beautiful hearts to all. So in the warm and wooing atmosphere of spiritual grace and power, the soul blossoms into the beauty of God and bears fruit unto life eternal. And in such an atmosphere preaching becomes powerful and effective, men regain the true perspective of life and are prepared to take up the daily burdens and business with confidence and enthusiasm.

## Christ is Risen—For What?

(From page 7)

shall no longer participate directly in human affairs. He passes from the cross to the judgment throne.

Christianity is ill-served by any attempt, by whomsoever made, to separate the cross and the resurrection. Neither one can be interpreted alone, but only in the light of the other. Participation in the thrill and splendor of an Easter festival, let us American Protestants remember, can easily become a substitute for participation in the life and ongoing purpose of the living Christ. Indeed, mere concentration upon religious observance of any kind, whereby Christianity tends to be reduced to an aesthetic experience, can easily become a betrayal of the religion of the resurrection. It is not enough to bow our heads, or lift them up, at the portrayal or remembrance of the central verities of the faith. It is necessary that we engage in a true conversation with the crucified and risen one, and that we commit our lives to him forever. There is always real danger that Christian worshipers re-echo a famous saying of Voltaire. When the famous sceptic was charged that he had been seen to bow at the passing of a religious procession, he replied, "We salute but we do not speak."

Sobered by these reflections, let us look at the Easter celebration. There are two facets of our Easter faith which call for special emphasis. The first is the permanent place of the cross in the resurrection life. The second is the indissoluble continuity between the pattern of Christ's earthly life and his activity as the risen Lord.

When the question is asked, "For what is Christ risen?" the answer is this: Christ is risen that he might reign

from the cross. The cross is the place where the sin of man and the love of God met in redemptive encounter. It is also the symbol of struggle and suffering in the Christian's life.

The regal figure of Christ in the book of Revelation retains the scars of suffering. The majestic lion of the tribe of Judah who alone can open the seals of the book of destiny is portrayed also as "a lamb, standing as though it had been slain." In the imagery of the apocalyptic seer, the risen one never ceases to be the crucified one.

The same emphasis is deeply imbedded in the thought and experience of Paul. It was Paul's deep yearning to "know Christ and the power of his resurrection" in order that he might be able to "share his suffering, becoming like him in his death." He craved the power of the risen Christ to help him in his spiritual struggle and to carry his own personal cross!

A man in the modern era who had a deep insight into the abiding significance of the cross, and for whom it was life's truest and most creative symbol, was the Spanish writer, Miguel de Unamuno. When our civilization was still basking in its Victorian era and was being doped into security by the idea of inevitable progress, Unamuno wrote his famous *Tragic Sense of Life*, just two years before the outbreak of the First World War. The visitor to the old university of Salamanca is startled when he looks at the bust of the great Basque writer which stands at the head of a stairway. Engraven over the heart in the bronze figure which commemorates Spain's greatest literary figure since Cervantes, he sees the figure of a cross.

"Unless a grain of wheat falls into the earth and dies," said Jesus, "it remains alone; but if it dies, it bears much fruit." This is the revolutionary

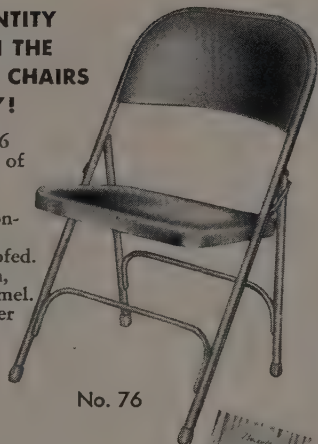


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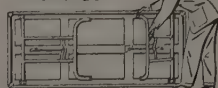
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Christian truth that goes far beyond the insight of Greek sage or Hebrew prophet. By rising again from the dead, by his victory over death, Christ, in the words of Unamuno, "made death our mother." What, to the purely secular eye, appears to be nothing more than world renunciation stands forth in the light of the resurrection as world transformation. Because Christ is risen, earthly values sacrificed for the sake of Christ and the gospel gave birth to a new order of values. Now, as ever, men must lose their lives to find them.

But once again. For what is Christ risen? The answer is: Christ is risen that his earthly life might become the abiding pattern for every Christian life.

The power of the resurrection is bestowed upon Christians in order that they may be inspired in the pattern of Christ's earthly life. All those odds and ends in his life which seem to build up to no climax, those chances and changes that appear in the gospel narrative, the choices he had to make, the temptations he had to face, the conversations he held with plain people, his saving encounters with seeking souls, his communion with the Father, these all become the very stuff out of which the kingdom of God is formed.

Because Christ is risen there can be no permanent antinomy between self-realization and the good of all. For that reason the communist view of society is wrong. There will always be, however, a place in life for holy anger and a blazing devotion to justice. In the figure of the Christ, before whose flaming eye and uplifted lash, irreverent and avaricious men, betrayers of true religion, and exploiters of simple folk scurried out of the temple, the symbol and hope of ultimate justice stands boldly forth.

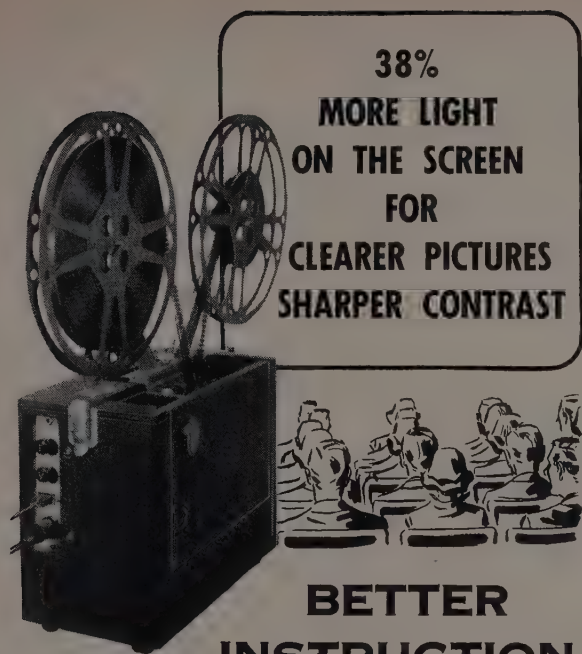
He who through devotion to the risen Christ "seeks those things which are above" will continue to be concerned over the welfare of all people, as individuals and as groups. He will recognize the dignity of the humblest human personality. He will not allow society or the state to exploit men and women for purely collective gain or progress. He will be a

crusader for the proposition that souls are more important than civilizations, and will proclaim that a civilization must be judged by the spiritual quality of the people it produces. Christianity itself, as a religion, must also be judged by the contribution it makes to the development of persons in whom the spirit of the cross and the power of the resurrection are equally real and regnant.

What is more needed than anything else in the Christian Church in our time is an experience of what it means to enter into union with the crucified and risen Christ. It is a paradox of Christian faith, but a reality of Christian experience, that the living Lord, he who "sitteth on the right hand of God the Father Almighty," lives also on the frontiers of earth. Let evangelical experience today re-echo the words of the medieval saint who said, "He is closer to me than I myself."

The Lordship of Christ must begin in the soul of the individual Christian before it can become real in the church or in society. No word that Paul spoke, no affirmation of faith that he made, needs to be recovered with such urgency as this, "Christ lives in me." This is the Christ of Galilee and Golgotha, the risen Christ who is "Head over all things for the Church which is his body."





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## Kitchen Layouts

(From page 20)

on a sheet of tracing paper, outlining the equipment more in detail. The equipment names and any other information required by the preliminary type of layout should be indicated on the plan.

### FINAL LAYOUT

The final layout is developed from the preliminary layout. It actually represents the approved layout for the church food service project. In addition, it is essential in the development of the complete equipment specifications. Also, as a plan, it indicates service connections and provides a means for determining the other engineering facilities required for the area.

The service connections associated with a final layout include those for electric power, hot and cold water, drainage, and steam where applicable. The electric power requirements take into consideration the connected load of the heated equipment, the horsepower rating of motors, the circuit characteristics, location of connections, etc. The local utility company is in a position to assist in general requirements.

The other engineering facilities referred to above concern themselves with heat, ventilation and conditioned air, lighting, and miscellaneous architectural features applicable to the particular project. The principles of sanitation and rodent control must be applied to any engineering facility.

### Water Requirements

Hot and cold water requirements vary with the type and size of church food service facility and its respective equipment. The equipment, where hot water is especially needed and used in large quantities, are dishwashing machines, dishwashing sinks, pot sinks, and utility sinks. Manufacturers of equipment, such as dishwashing machines, are in position to furnish the hot water requirements for their respective equipment.

Obviously, peak load hot water requirements must be met as must proper temperatures at the connections of dishwashing machines, sinks, and other items of equipment requiring hot water connections. Most health departments require 180° F. water for the final rinsing sanitizing operation of a dishwashing machine. This hot water requirement may extend itself to one compartment of a dishwashing sink to insure satisfactory bacteria reduction. The requirement may be met by the use of a suitable booster heater where the regular hot water supply is below



the 180° F. point. Approximately 140° F. water is required for other hot water outlets. Cold water requirements may be easily met through pipes of ample size. From the above, it is obvious that the engineer assigned to the project and the food service consultant should get together to determine the proper water heating facilities.

### Drainage

It is important that proper drainage facilities be provided. Plumbing regulations often require that the entire drainage system run through a grease trap before entering the main sewer. Some regulations will require that individual water-cooled grease traps be provided for the dishwashing machines and pot sinks, at least for the larger installations.

Grease traps should be accessible for cleaning and away from work areas. Drain pipes from vegetable peelers, strainers and food waste grinders should have a good pitch in addition to short runs to the main sewer pipe to prevent unnecessary clogging. Local plumbing regulations should be referred to at all times. Suitable floor drains should also be provided. Here, the kitchen floor should be graded and drained to properly trapped sewer connection. Also, floors under steamers and stock kettles should be properly drained.

### Steam

The steam supply for sectional steamers and jacketed stock kettles may be made available from a boiler or from separate steam generator units. The latter may be part of the equipment assembly commonly defined as the self-contained type designed to furnish the required steam pressure.

### Heating

The problem associated with heating requirements should be solved by an experienced heating and ventilating engineer working with the food service consultant and architect. Space heating equipment or auxiliaries affect the arrangement of equipment in some cases. Associated with heating are ventilation and the conditioning of air.

### Ventilation and Conditioned Air

The primary reason for a church kitchen's ventilating system is to remove excess heat, vapor, and odors found in the area. It also prevents this heat, vapor, and odors from escaping into other church areas. This suggests that they should be corralled as closely as practical to their source.

Some method of mechanical ventilation should be given consideration. If hoods over the cooking equipment and dishwashing machine are required,

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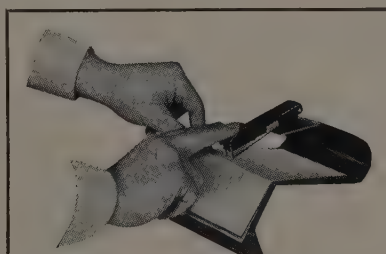
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they should be provided with removable filters for easy cleaning and as an aid to sanitation. Sometimes, a wall type mechanical ventilator with self opening and closing louvers, or a ceiling grill type mechanical ventilator is all that is necessary, at least for the smaller kitchens. With any kitchen ventilating system, modern planning provides a direct outlet to the outside.

Adequate ventilation in a storeroom is essential since stored food requires a circulation of reasonably cool air. Certain localities will require mechanical ventilation. In others, depending on the size of the storeroom, natural ventilation may be used. With natural ventilation, screened louvers or security windows are desirable.

The object of providing facilities for the conditioning of air is to control cleanliness, humidity, temperature, and movement of air to make air comfortable and healthful. Clean air is desirable for breathing, while humidity of air is necessary for comfort. It is the humidity more than heat that causes discomfort. Conditioned air in dining area is of particular advantage. With the proper system, excess moisture is removed from the air, bringing the percentage of humidity down as close to normal as possible. In addition, the temperature is such that the people in the dining area will not become uncomfortably chilled on hot days.

Manufacturers of ventilating and conditioning air equipment can supply the desired facilities. Only modern electrical equipment will effect a reduction in the amount of these facilities with a resulting lower installation and operation cost.

When providing facilities for proper ventilation and for the conditioning of air, it is necessary that an engineer, thoroughly trained in this phase of engineering, and the food service consultant, collaborate with the architect to bring about desired conditions, including the harmony of outlets with room shapes and dining area plans.

### Lighting

Good lighting is important for the health of the eyes of the workers and people in the dining area, and it helps to promote better quality of work and cleanliness in the church kitchen. Both natural and artificial lighting should be considered. The pattern of the light fixtures in artificial lighting should pull all the different areas together. The lighting should be planned so that workers do not work in their own light nor face the light while working. It should be remembered that the first principle of good lighting is not to have any glaring lights. It is not the intention here to go into details of proper lighting facilities for the various areas. The problem actually rests with a light-

ing specialist. It might be well, however, to list the recommended levels of illumination for the various important church food service areas. These are as follows:

General Kitchen Area 20-25 ft. Candles  
Dining Area ..... 10-15 ft. Candles  
Store Room Area..... 10-15 ft. Candles

### Floors, Walls, and Ceiling

Church kitchen floors should have a non-slip surface, be water-tight, impervious to moisture, smooth, and easy to keep clean. The floor covering most generally liked is red, brown, or Roman quarry tile, at least for the larger kitchens. Grease resistant asphalt tile and terrazzo with abrasive finish are some of the other floor coverings considered satisfactory. It is most desirable to have the junctures of all walls and floors covered to a flush finish, and corners rounded as an aid to sanitation. Coverings, such as rubber tile, battleship grade linoleum tile, asphalt tile, vinyl tile and hardwood, are satisfactory for the dining area.

Waterproof hard plaster semi-gloss painted walls are acceptable, but structural tile or glazed brick walls are preferred. Some walls are tiled to the ceiling, but many of them where tile is used, will have it five or six feet high or of a distance equal to half-way to the ceiling with the remainder painted plaster. Walls of a dining area will vary in keeping with a particular decorative treatment of the dual or multiple purpose the area serves.

A minimum ceiling height of twelve feet is considered most practical. Ceiling may be acoustically treated by the use of special tile or acoustical board. A non-absorbent type of acoustic material should be used where high moisture content is encountered. All ceiling, whether plastered or of the proper acoustic material, should be so treated that cleaning is easily accomplished.

As a further aid to sanitation, irregularities of surfaces that may catch dirt or provide a breeding place for vermin should be eliminated if at all possible. Also, walls and ceilings should be kept free from exposed piping and ventilating equipment as much as possible. This means that the design of the hoods, where used, must be given the necessary consideration. These ventilating hoods may be furred in extending to the ceiling.

### CALVINIST'S LAMENT

O how happy, how simple  
my life might have been,  
If I'd never been taught  
about conscience and sin!

—Elizabeth Patton Moss  
Sidney, Ohio



## They Say; What Say They? Let Them Say

### CHURCH GIVING STATISTICS

Dear Sir:

We were glad indeed to receive the January 1956 issue of *Church Management* containing our Statistics of Giving, but we were dismayed to see them titled "Church Giving 1955."

You have had a long familiarity with our collection of these statistics and I was therefore surprised to see this caption.

These Statistics are published November 1 each year for the year ended 10 months previously. Thus, our Statistics always have to run a full year behind.

T. K. Thompson  
National Council of Churches  
New York, New York

**EDITOR'S NOTE**—We stand corrected. Actually, the period which the data covers varies from denomination to denomination. They run the gamut from the Mennonite Church whose reports are for the fiscal year ending December 31, 1951 to five denominations whose reports are for the fiscal year ending June 30, 1955.

### MINISTRY TO SERVICE MEN

I appreciated very much your lead editorial in the January issue of *Church Management* on "The Ministry to Servicemen." I'm sure that it will encourage a good many ministers to do a better job of keeping in touch with their young people going into service.

Joe Dana, Editor  
*The Link*  
Washington, D. C.

### LESSON COMMENTARIES

Dear Sir:

I was highly interested in your review of the Sunday school lesson commentaries. (*Church Management*, January 1956). . . Forty years ago when I was superintendent of the Sunday school of the First Methodist Church of Berea, we were fairly sure that the International Lessons had about had their day. Time has shown us that we were wrong.

Lewis H. Chrisman  
Buckhannon, West Virginia

### BUILDING PLANS

Dear Sir:

Thanks for the article "Building for Education" by Edna Leigh Dunn. (*Church Management*, January 1956). Too bad you did not include an example of such a building project with

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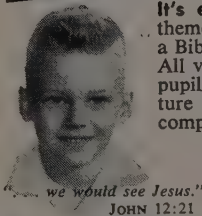
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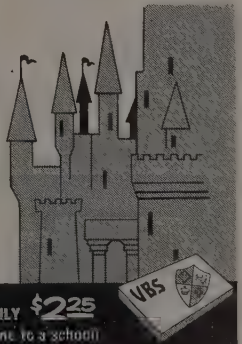
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plans. I look in vain for such help in your past four issues. Right now we are engaged in the preliminary planning stage of such a building project.

Raymond F. Roe  
Grand Rapids, Michigan

EDITOR'S NOTE—See August 1955 issue.

## EARL RINEY

Dear Sir:

I was glad to read your paragraph about Earl Riney. (*Church Management*, January 1956) The falling away of old friends with nothing noted or the slightest statement is sometimes appalling. . . .

Until you discovered him, many of his good friends knew not that he could write at all. But his writing has come all of a piece and in a steady stream, outlasting his earthly life.

James E. Bell  
Ponca, Nebraska

## MUSIC & WORSHIP

Dear Sir:

We were . . . interested in the editorial . . . entitled "Music, a Servant of Worship." (*Church Management*, January 1956) The arrangement of choirs and the facilities for directing them seem to occupy a major portion of our time with building committees, and is in an area where there seems to be the most need for education. Frequent articles on this subject would be of benefit to all building committees.

Durham, Anderson & Freed  
Architects  
Seattle, Washington

Dear Sir:

Just received *Church Management*. Always enjoy your editorials. Appreciate especially the ones on "Worship & Music" and "Minister's Incomes" (January 1956).

Dwight A. Sharpe  
Dallas, Texas

Dear Sir:

I read your editorial on "Music a Servant of Worship" this morning with more than the usual interest.

When we moved into our present building which we are leasing, while our new church is being erected, I was faced with this problem also of having a divided choir loft. You may be interested to know that I feel exactly the same as you do regarding the place of the director. I am a director and because I did not want to make a public display of myself during the service, I stand alongside of the console, which is in the rear of the chancel. This way only a minority of the congregation can see me, and the entire choir can see me through the

placement of good mirrors in the chancel.

It has been very interesting to note the various observations of the congregation to this arrangement. Some of the people even ask me to stand out in the open, because as they say, "A man of your ability should be seen." But I tell them that in the worship service of God, only He should be seen and those who attempt to lead the congregation to Him should make themselves as inconspicuous as possible. Secondly, most of my choir members were very much opposed to a chancel set up for singing. But now that we have had the experience for a year, they are pretty well agreed that it is one of the best arrangements for being able to hear the choir themselves. We have had an occasion to stand all together and sing and they were surprised what a difference there was in their being able to hear the rest of the group. I was very happy that they had this experience, for I have long favoured a chancel choir-loft.

You may be also interested to know that in the famous Riverside Church in N.Y.C. they have a director-organist set-up, and there too the director stands in the same position that I do.

Another reason for writing to you is, that I am trying to solicit as much aid as I possibly can against the recommendation of our new church architects, against the installation of acoustical plaster in the ceiling of our new church. My idea on this matter is so beautifully summed up in an advertisement that appeared in "The Diapason" awhile ago. It was written up by the Austin Organ Co. and reads as follows:

## CRIME

"The entire corps of organists and body of organ builders must unite against the prevalent fallacy of treating, indiscriminately, church interiors with so-called 'acoustic' materials.

Ignorant purveyors of these stuffs can deliberately engineer the spirituality out of the house of God and foist on us its body without the soul.

They either do not know, or do not care, that timbre is not an absolute and that the vitality of word, song and organ will not carry down a dead church.

Every member of our profession owes it to his conscience to do all he can to stop this criminal practice."

I have had the experience of working in churches in the East within the last few years, and I know whereof I speak. There is absolutely no life to the tone of any kind that is produced. Oh, that architects and acoustical engineers would realize this all



important fact. But instead they install loudspeakers all over the place, in order that people might hear what is going on "A-way up front." How foolish can we be?

And of course it stands to reason that the average building committee listens to the recommendations of its architect. But time and time again "acoustics" is the one point on which so many fail.

In your experience as a church building consultant, what have you to say on this all important matter? I certainly would appreciate some good advice on this matter. You might be interested to know that according to an acoustical analysis which is purely theoretical, the reverberation time for the church when 100% full is set at 1.86. This I understand is supposed to be ideal. But when a church is full with almost 1000 people, and the floor is covered with rugs, cushions in the pews, and drapes over the windows, beside acoustical plaster in the ceiling, the church is going to be as dead as a funeral parlor. There just can't be any place or any condition to aid the sound in being alive.

If you have any examples of such conditions in which congregations were known to have expressed regret over such a situation, I would appreciate knowing about it.

My experience with this has so convinced me of the fallacy of this kind of a situation that I intend to do all I can to stop it. However if I can be convinced that my attitude is the wrong one, I for one will be most ready to acquiese.

Matthew J. Walkotten  
Minister of Music  
Central Reformed Church  
Grand Rapids, Michigan

#### MINISTER'S WIFE

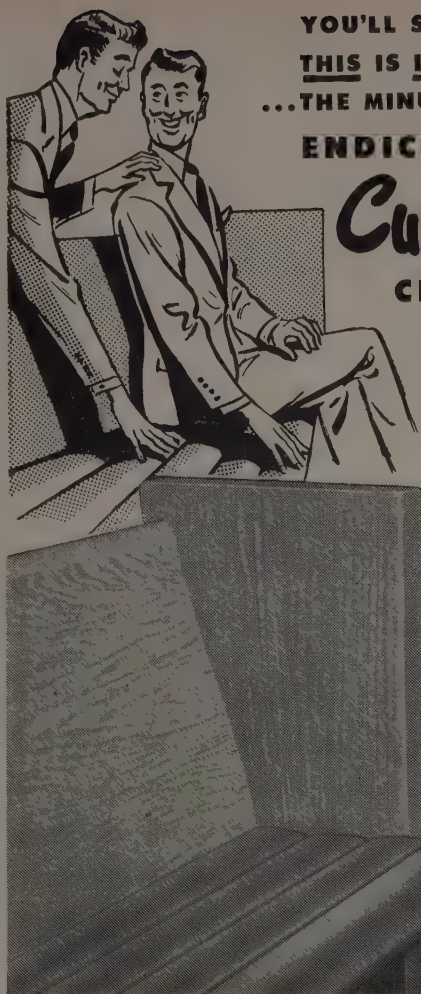
Dear Sir:

My wife and I read with a great deal of interest the article in the January 1956 issue of *Church Management*, "Basic Skills for the Preacher's Wife" by Marguerite E. Wright. . . .

This is one of the three types of ministers' wives which Simeon Stylites, in the December 21 issue of *The Christian Century*, says is an ancient model and passing out of production and becoming, by the Grace of God, obsolete. Mrs. Wright has described what Simeon Stylites calls "The Wifely Pastor's Assistant" or the "Giant Economy Size." . . .

It seems to me that Mrs. Wright is describing the "perfect" pastor's wife, which she states "never lived and never will."

Robert L. Cashman  
Arkansas City, Kansas



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ENDICOTT**

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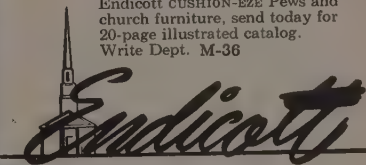
Here is modern seating that offers a PERFECT combination—the dignity and beauty of the traditional pew . . . plus comfortable foam cushioning at its luxurious best!

You'd never dream that a pew could be so comfortable. Seat has four individually upholstered sections, each containing 1 1/4" of foam rubber. Patented 4-section design creates ventilating channels for cooler seating in warm weather.

Naugahyde vinyl upholstery is washable, scuff-fade-stain-proof . . . looks new for years. Permits easy sliding.

#### FREE CATALOG . . .

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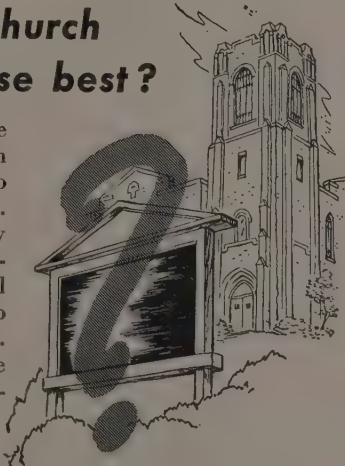
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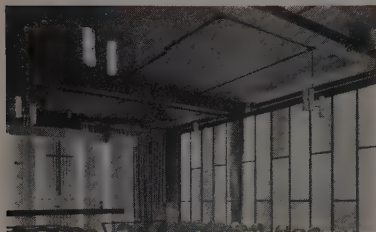
SCHULMERICH CARILLONS, INC., 80137 Carillon Hill, SELLERSVILLE, PA.

\*"Carillon Bells" is a trade mark for bell instruments of Schulmerich Carillons, Inc.

# NEW PRODUCTS for CHURCHES

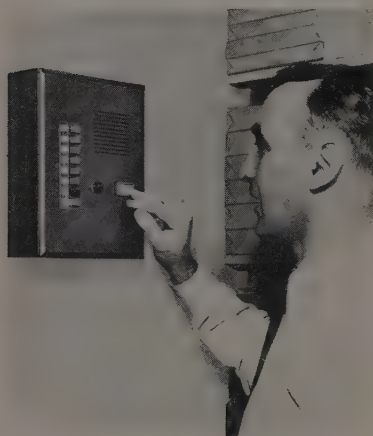
Use the coupon on page 61 to obtain further information about New Products items.

When requesting advertiser or new Products Information, be sure to include your name and address.



## FIBERGLAS PANELING

Fiberglass is one of the newer building materials now being widely used in churches. Above is an illustration of Alsynite fiberglass as used in a downtown Chicago chapel in an office building where Christ the King Lutheran Church holds services for office workers. Alsynite is used on either side of the cross at the altar, and on the side wall the translucent fiberglass adds to the beauty and at the same time admits light. No. 3561.



## INTERCOM SYSTEM

Wall-mounted master stations and economical single amplifier operation are among several of the outstanding features of the new "6000" electronic intercom system announced by Executone, Inc. The economical amplifier, consuming only as much current as a 30 watt light bulb, is the only unit in the system requiring an electric outlet. Each master station may originate calls to five other master stations, and may accept and reply to calls from any number of stations. A paging button permits all stations to be called at once. Desk or table stations are available in addition to the wall-mounts. No. 3562.

## FLOOR CLEANING PROBLEMS

A 12-page brochure "The Answers to Many of Your Cleaning Problems" is available without charge from The Spencer Turbine Company. The brochure gives a number of statistics and cleaning costs, and points out various factors involved in cleaning costs. Comparative figures are given for manual (push type broom) cleaning, portable vacuum cleaning, and stationary (centralized units with connecting tubes running throughout the building) vacuum cleaning. No. 3563.



## COMBINATION BENCH-TABLE

Convertible from bench to table or vice versa in a matter of seconds, this device facilitates the dual use of rooms for eating and auditorium seating. A cafeteria seating 210 can be converted into an auditorium seating 385 in fifteen minutes without moving any equipment in or out of the room. The self locking device is made of high density cast aluminum. The table top is Formica over a backing sheet of Masonite Tempered Presdwood. No. 3564.

## PRAYERS BEFORE MEALS

Designed to be placed on tables in public eating places, this small and inexpensive placard gives appropriate prayers to say before meals. Each card, when folded to standing position measures five inches long and four inches high. At the left side is a Christian prayer, and above it is a red printed cross embossed with silver decorations and IHS. At the right side is a Jewish prayer, and above it is a green printed star of David embossed with silver outline and menorah in the center. Available from the Richardson Printing Corporation. No. 3565.



## PORCELAIN ENAMEL IN CHURCH BUILDINGS

A new development in church architecture, the use of porcelain enamel in the church, is announced by The Erie Enameling Company. In the above photo, corrugated steel sheets, porcelain enameled in blue-gray, were used to add a touch of color and interest in First Baptist Church, Levittown, Pennsylvania. No. 3566.



## MOVEABLE WARDROBE

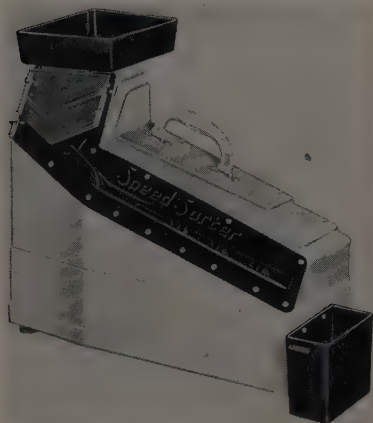
A new lightweight students moveable wardrobe is announced by The Brunswick-Balke-Collender Company. It provides both storage and function in the classroom. For storage, space is provided for twenty-four coats with a wire rack for lunch storage and overshoe storage space at the bottom. For classroom function the unit can be used as a room divider or turned open side to the wall for use as a bulletin board since a cork board back panel is standard equipment. Swivel casters provide ease of mobility from room to room as storage needs change. No. 3567.





### ELECTRIC FOLDING MACHINE

The A. B. Dick Company announces a new electric folding machine, Model 57, which can be set for any of six folds: single, parallel or letter, accordion or statement, double parallel, French (folds paper horizontally and then vertically), and horizontal and then two vertical folds. Instructions permanently attached to the receiving tray tell the operator how to set the dials for any of these folds. Paper can be continuously fed, and the machine folds at speeds up to 150 copies a minute. No. 3568.



### COIN SORTER

A new type coin sorter, announced by the J. B. Carroll Company, has no moving parts, and is said to sort coins faster than larger mechanical units. The No. V-109 Speed Sorter operates by gravity. Unsorted coins are poured into the hopper at the top, and then fed into a slot which runs downhill. Four openings in this slot, the first being the smallest to receive dimes, the next for pennies, then nickels and then quarters, allow the coins to drop into a bin below each opening. Half-dollars roll on through and into a bin at the end of the slot. No. 3569.

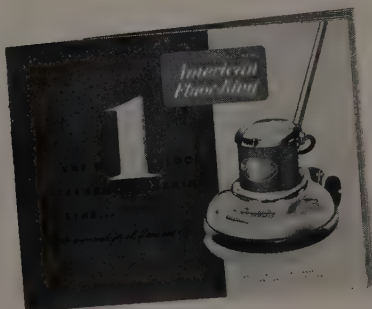
### PROJECTED WINDOW

A new aluminum intermediate projected window is announced by Ludman Corporation. Among the seventeen features listed by the manufacturer for these windows are: modular window sizes recommended by the A.I.A., white bronze corner brace for vents, can be inside or outside bead or mastic glazed, hardware and screws attached with threaded grommets, limit stops to prevent opening of vent more than 50°, and mullion bars to provide a caulking pocket for weather tight construction. No. 35610.



### PORTABLE FOLDING STAGE

Midwest Folding Products announces a new portable folding stage, said to be ideal for churches. The entirely self-contained unit is only 19 inches wide when folded, thus permitting movement from room to room with ease on the rubber tired casters. When open, it provides a platform 11 feet 8 inches by 8 feet, available in either 18 or 24 inch height. Construction is of heavy duty steel frame with 3/4 inch plywood floor. No. 35611.



### FLOOR MACHINE CATALOG

A new 8-page floor maintenance machine catalog, available without charge, is announced by The American Floor Surfacing Machine Company. Complete specifications and illustrations are given of their rotary type machines. Features of the machine and the various attachments are described and illustrated. No. 35612.

MARCH 1956

## NEW PRODUCTS INFORMATION

Please circle the code number of the New Products in which you are interested. Mail the coupon to:

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MARCH 1956

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FOR COMPLETE INFORMATION

ABOUT NEW PRODUCTS

SEND THE COUPON ON PAGE 61

TO CHURCH MANAGEMENT

FOR COMPLETE INFORMATION

ABOUT ITEMS ADVERTISED IN THIS ISSUE

SEND THE COUPON ON PAGE 61

TO CHURCH MANAGEMENT



## Ministers' Vacation Exchange

THIS department in *Church Management* has appeared in our spring issues for many years. Hundreds of minister families have enjoyed change of scenery, at small cost. The plan is very simple. Pick out some area in the country in which you would like to spend your vacation. Then offer to exchange your pulpit and manse with some clergyman in that area for the weeks selected. If your church usually pays an honorarium for supply preachers indicate that in your offer. The church you visit should offer something commensurate.

In actual practice ministers who have only services to offer use the columns; other churches which need summer supplies can use the space to secure supplies for the vacation weeks. No charge is made subscribers for this service. We prefer that others subscribe to the magazine rather than charging them for the space. It is necessary that you give your own mail address so our offices are not encumbered with correspondence.

Items reaching us prior to March 14 will appear in the April issue.

**Yonkers, New York. Methodist.** Will supply pulpit of any congenial denomination in the South in exchange for use of parsonage for couple. Available from July 22 through September 2. Lester L. Haws, First Methodist Church, 156 North Broadway, Yonkers, New York.

**Uhrichsville, Ohio. Methodist.** Will exchange pulpit and parsonage during July or August, or part of both. Prefer Washington, D.C. or Rocky Mountain area, but will consider others. Four bedroom modern parsonage. We have three children, ages 15 and (twins) 9. Near swimming pool, golf course, and good fishing. Orville O. Wilson, 420 East Third Street, Uhrichsville, Ohio.

**Chagrin Falls, Ohio. The Federated Church.** Minister serving church of 1000 members will supply or exchange on July 15, 22, 29, and August 5 in

return for use of parsonage in Florida, New England, or Colorado area. Could possibly get away entire month of July. John W. Townsend, The Federated Church, Chagrin Falls, Ohio.

**Washington, D. C. Presbyterian.** Will exchange manse in fine residential area of Washington, D.C., close to shopping centers and direct transportation to all parts of Washington and Maryland. No pastoral or preaching responsibilities here. We have family of four, two boys ages 7 and 13. Wilbur Siddons, 7706 Alaska Avenue, N.W., Washington 12, D. C.

**Boonville, California. Methodist.** Will supply pulpit in the Pittsburgh area the last part of September and the first part of October in exchange for honorarium. Paul K. Corley, Box 707, Boonville, California.

**Minneapolis, Minnesota. Methodist.** Will supply pulpit and exchange parsonages with minister of a congenial denomination in the Seattle or Portland area for the month of July. Large home, every convenience, and no pastoral responsibilities. Many summer sports and lakes in this area. We have three children, ages 9, 6, and 3. References available. J. Carlton Forshee, Hennepin Avenue Methodist Church, 421 Groveland Avenue, Minneapolis 3, Minnesota.

**Manson, Iowa. Congregational.** Will supply pulpit of any congenial denomination in the Detroit area any or all Sundays of the month of August. I am author of adult courses for the Congregational and the Evangelical and Reformed Churches. Robert Bond, Manson, Iowa.

**Clio, Michigan. Methodist.** Will exchange pulpit and parsonage for five Sundays of July. Prefer far northwest United States. Two churches, four miles apart, combined membership of 500. No evening services. Three bed-



room parsonage. We have two children, ages 10, and 12. Near Detroit, Flint, the Great Lakes, and many inland lakes. Albert B. Johns, 214 South Mill Street, Clio, Michigan.

Snow Hill, Maryland. Methodist. Will exchange for the month of August. Modern parsonage with TV, in a town of 2500, near ocean with fishing and bathing opportunities. Within 150 miles of Washington, Baltimore, and Philadelphia. Prefer Colorado or Texas area, but will consider others. H. P. Flater, Bates Methodist Church, Snow Hill, Maryland.

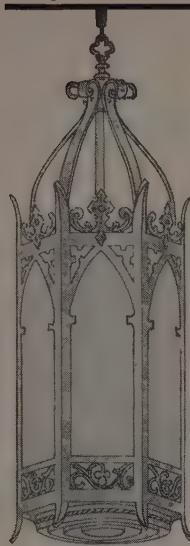
Garden City, Michigan. Presbyterian. Will exchange for two months with pastor of same or congenial denomination in the New England area. Church of 540 members, brick manse in Detroit suburb. Responsibilities here would be Sunday preaching, weddings, emergency calls, and funerals. R. R. Rives, 1831 Middlebelt Road, Garden City, Michigan.

Philadelphia, Pennsylvania. Congregational. Will supply church of any denomination in California, Colorado, Michigan, or New England during July, August, or both in return for use of manse. Wish responsibility for only Sunday morning services. We have three children, ages 17, 13, and 10. William D. Powell, General Secretary, Philadelphia Council of Churches, 1421 Arch Street, Philadelphia 2, Pennsylvania.

Oaklyn, New Jersey. Baptist. Will exchange pulpit and parsonage with minister in Florida from August 1 to 15. We are four miles east of Philadelphia and sixty from Atlantic City, Ocean City, etc. Church of 400 members. Worship Sunday A.M. only. John H. Allen, Box 12, Oaklyn 6, New Jersey.

Audubon, Iowa. Methodist. Will supply any Protestant pulpit in Colorado, Wyoming, or Montana mountain areas in return for use of parsonage for self, wife, and three well-behaved children, ages 8, 10, and 12. Last two weeks of July or first two of August. Will need house only the week between Sundays. Grant H. Elford, 308 Chicago Street, Audubon, Iowa.

Indianapolis, Indiana. Disciples of Christ. Ordained lady minister, B.D. from Yale will supply pulpit in the New Haven, Connecticut area during July while husband is attending Yale Alcohol School. Our house in Indianapolis available for exchange; no pulpit duties. Have three year old daughter and trained dog. Julia Strain Fangmeier, 336 Campus Lane, Indianapolis, Indiana.



NO. CH 301



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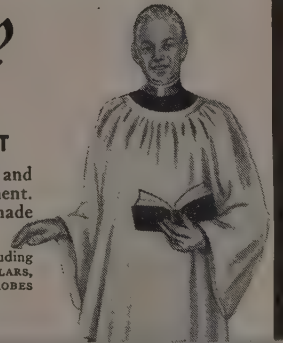
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# NEW BOOKS

## Theology

**FOOLS FOR CHRIST** by Jaroslav Pelikan. Muhlenberg Press. 172 pages. \$3.00.

The character of this book is compactly described in the subtitle, *Essays on the True, the Good, and the Beautiful*. These are seen as related attempts of the pride of man to comprehend and master the holy. In the persons and thought of Kierkegaard and Paul, the relationship between the holy and the true is explored—a relation that is incorrectly understood in both Scholasticism (whether Roman Catholic or Protestant) and rationalism. Dostoevsky and Luther serve to illumine the thought of the holy and the good, from a negative and a positive point of view. A strangely associated pair—Nietzsche and Bach—perform the same function for the holy and the beautiful.

The author is the youthful professor of historical theology in the Federated Theological Faculty of the University of Chicago, where he has demonstrated that he is a fit successor to Wilhelm Pauck. One cannot but marvel at his easy hold on theological, philosophical, ethical, and aesthetic thought and history. The discerning reader will discover, also, that the author's purpose is to eliminate any remaining trace of the false trends he has described from the life of the church today. This is history, but related for a contemporary need.

J.S.

**CHRISTIAN DOCTRINE** by John M. Shaw. Philosophical Library, Inc. 379 pages. \$4.50.

This book is, in a sense, typical of the United Church of Canada. It is sufficiently conservative to please conservatives mildly, without enraging the liberals. It is liberal enough to gratify liberals, without causing the neo-orthodox to bellow. That is both its strength and its weakness.

The book is that of a teacher, and a capable one. Dr. Shaw is an alumnus of Edinburgh and Marburg who, for twenty-five years, has taught systematic theology in Queen's College, Kingston, Ontario. He writes well. His style and organization are crystal clear. But there are times when it is difficult to

determine the precise conclusion which he himself has reached on a given point.

In general, the subjects treated are those discussed in every textbook and classroom of dogmatics. It is possibly due to the Evanston Assembly theme that a larger portion of the space is given over to a discussion of eschatological matters. Curiously, in this section, not even the name of Paul Althaus, who has done productive and pioneering work in this area of theological thought, appears.

J.S.

## Bible

**THE COMBINED GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN** compiled and arranged by Russell Hubbard White. The Colonial Press, Inc. 113 pages. \$3.00.

This volume is one composite gospel compiled and arranged from the four Gospels. The book is divided into nine parts or subjects, under 132 titles, portraying the life and teachings of Jesus. The scripture references are always given, and the text is the King James Version. A complete cross index of all the verses in the four Gospels appears at the end of the work. Each reference is listed and the page where it is found is given. It is ideal for the Bible or Sunday school teacher who prefers a handy tool containing a combined account of the four Gospels without any repetition.

H.D.H.

**THE PASTORAL EPISTLES** by E. K. Simpson. Wm. B. Eerdmans Publishing Co., 174 pages. \$4.00.

This commentary is based upon the Greek text of the pastorals and reflects the scholarly precision that is expected of a teacher at Trinity College, Oxford.

The author makes a careful analysis of the arguments for and against the Pauline authorship of these letters and reaches the definite conclusion that they are the product of the pen of the apostle to the Gentiles.

His position on two much-controverted points should be indicated also.

Unlike the translators of the Revised Standard Version, who seem at this point to have been overborne by James

Moffatt, he denies that I Timothy 3:2 forbids ministers to remarry. His conclusion is characteristically vigorous: "To postulate grades of official sanctity among members of the same spiritual body may be orthodox clericalism, but it is heterodox Christianity." (p. 50).

His conclusions are also unfavorable for any "high churchly" view of the clerical office: "Not a vestige of sacerdotalism can be described here." (p. 11).

Even if your facility in the use of Greek is somewhat lacking, you will still find Mr. Simpson's commentary is a great help in reaching a better understanding of these last counsels of "Paul the aged."

J.S.

## Preachers & Preaching

**FACING THE CROSS** by Stanley Schneider and others. The Wartburg Press. 279 pages. \$2.50.

This is a book of Lenten sermons, essentially a comprehensive collection of sermons in a modest sized volume.

There are fourteen series of meditations, covering a wide range of topics. In all, the book contains ninety-three sermons. Of course, these are not full length discourses. They are, nevertheless, not undigested fragments. They have a scriptural basis, and the thoughts are well developed. The fact that they are not completely amplified makes them richer in suggestion than they would be otherwise. Although the would-be plagiarist would find it difficult to preach these sermons, it would be impossible for any preacher to read them without getting homiletical stimulation.

One of the strong points of these studies is their wealth of Biblical exposition. In addition, there is considerable theology, some of which might be open to criticism.

Each of the series is grouped under a general heading. For example, the first five series are as follows: Facing the Cross by Stanley D. Schneider; God in the Hands of Men by Carl E. Fischer; This is Your War by Arthur J. Seegers; Seven Sorrows of Our Lord by George Reck; and The Faces of Death by Sylvanus L. Schillinger.

L.H.C.



**CHILDREN'S SERMONS IN STORIES** by Julius Fishbach. Abingdon Press. 127 pages. \$2.00.

These stories, which were told to the children of First Baptist Church, Lansing, Michigan, are presented in a very simple, terse, and straightforward manner. In the preface, the author tells his readers that he has tried to have each sermon related to the sermon of the day, and one is impressed by the way in which he links an interesting contemporary situation with some Biblical character or incident. At other times, he merely takes a story from the pages of the Bible and enlarges upon the details in an arresting fashion. Dr. Fishbach has mastered the technique of talking to children in their own language and on their level, without becoming overly pious and banal.

This book of thirty-one stories will certainly help the desperate pastor or church school teacher who needs a new idea each Sunday to tame his wiggly youngsters.

J.Z.S.

### Devotional

**MEDITATIONS FROM KIERKEGAARD** translated and edited by T. H. Croxall. The Westminster Press. 165 pages. \$3.00.

Except for *The Purity of Heart*, translated some years ago by Douglas Steere, there is no readily accessible devotional material from the Danish Christian of a century ago. His philosophy and his theology have been known for some time to specialists in those fields, but to few others, except in very brief snatches. Yet Soren Kierkegaard was a deeply devout Christian. Now, for the first time in English, and for the very first time in any anthology, here are gathered together excerpts from the massive bulk of the Dane's writings, all of which center in stimulating meditation.

Dr. Croxall gives a scripture passage as a hook, then places on it a sentence or a paragraph from one of several books or articles, all related to that one passage. Each meditation is concluded with an actual prayer from Kierkegaard. These meditations, some seventy in all, are arranged in five parts.

Part I is For Times and Seasons, the life of Christ following the church year. Part II is based on nine portions of the Sermon on the Mount. Part III considers Some Biblical Personalities, Abraham and Job making up half of the nine meditations. Part IV discusses Parables and Miracles of Jesus. Part V is General, considering fatherhood, joy, in church, and the like.

Dr. Croxall, an English rector for some time serving in Copenhagen,

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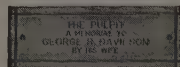
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## We Exchanged Homes

(From page 16)

sixty miles to travel. Each hour that brought us closer to our destination brought an added measure of excitement. It was all the more keen because of the many lovely lakes and resorts we passed along the way. We knew what we had not known before—we were to spend our weeks in a real "vacationland."

From the beginning, there seemed to be a higher power present in our planning. I was sure of this when, as we entered Whitewater, I saw before me the same unforgettable sunset I had seen in Wisconsin years before. At dusk we entered the driveway of our new home. Before we left the car, there was a welcome for us. A member of the church board was there, ready to assure us of his help and cooperation in our new venture.

Keys had been exchanged, so we boldly entered the parsonage. Our first glance was still more evidence that a higher power was in the plans. We could hardly believe our eyes when we saw the interior and furnishings, for they were so similar to those we had left behind: the colors of the walls, the furniture, both design and color, the appliances, and even the knickknacks.

Perhaps this is a good time to make a confession. Though we had decided to make this an all out exchange my faith had faltered a wee bit. I thought I could not get along without my pressure cooker so I took it with me. Much to my embarrassment, I found one exactly like it, make and model, in my friend's cupboard. For twenty-one days I kept hoping that she would not feel too shorthanded in my kitchen. It proved to be a good lesson in faith.

For three weeks, we were to be the proud possessors of this lovely and convenient home, seven rooms, complete with powder room and recreation basement. The latter was a paradise for our two lively boys, Bobby seven and Arthur ten. From the first moment we felt at home, and we soon had our clothes packed away in the drawers which had been cleared by our benefactors. We, too, were soon tucked away in their beds, which had been made with their linens.

The next morning, all four of us awoke bright and early. We aren't sure whether our early rising was due to the excitement or to the brightness of the mornings in the level country. Eager to see the town, we took a stroll. Whitewater is a lovely little college town, with a population of five thousand plus in summer and six thousand plus in the winter when the students are there. Though it was appealing from the beginning, our appre-

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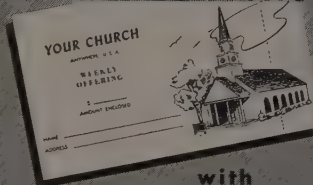
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ciation increased as we learned to know the people there, possessors of a delightful combination of warmth and dignity.

Our very thoughtful parsonage family had left behind a wealth of suggestions of places to visit, complete with chamber of commerce information. Our minds were bulging with plans, and three weeks began to seem so short. We knew immediately that even though it was a vacation, time would have to be measured and weighed. So we budgeted our days. First of all, we set aside the three Sundays for worship and rest. Then, too, we remembered our sons' big plans for fishing and swimming in the nearby lakes. So we set up our schedule, and ended up with a big program of sightseeing interspersed with hours of swimming and fishing.

Each day was full and time flew. The weeks unraveled day by day. Each experience seemed better than the one before. When we came back from a refreshing swim in a delightful lake, that day was best. When we returned from a fishing trip with a line full of bullheads and a few bluegills, that experience was best. When we reached home from a day of sightseeing, that was best. They were all wonderful.

People were amazed that we could keep our plans moving so fast with two growing boys to think about, but they seemed just as anxious as we to take advantage of every precious minute. They did not have enough eyes nor ears to take in all the exciting things they met. Our ten year old began his school year armed with a fine scrapbook, ready for any occasion.

Our sightseeing included: Chicago, the famous Wisconsin Dells, Little Norway, an Indian village, the state fair in Milwaukee, a tour through a modern dairy farm, and a trip through the college in Whitewater. There were also unexpected pleasures sandwiched in, delightful occasions planned by the people there. Also the thrill of an unexpected visit from some missionary friends of ours who were on furlough one hundred miles north of our little city.

No wonder time went by so quickly. All too soon it was time for us to bid farewell to our temporary home. At this point our trip is just a memory, but such a pleasant one to take through the years. We can only hope that the experience is just as precious to our friends who spent their days in Pennsylvania. Up to this point we have not had the privilege of meeting them. But we call them friends because the three weeks brought us very close. And I have a feeling that the unseen hand which guided this exchange will also add to the plan an opportunity to meet and say a thank you face to face.

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## The People in the Pews

(From page 10)

the layman, and just as much in need. All must have the same help and forgiveness. Because the clergy are too often spared the ordinary give and take of life, they must watch even more carefully their own human shortcomings and frailties. If the layman needs help in devotion, instruction, and service, then the average minister is far more a layman than anyone else when he honestly airs his problems to those with whom he confides. Whatever we do for a living, we both should be ministers of God through Christ. Christ was never interested in churchly prestige nor titles, as our Quaker friends rightly insist. All have one witness and serve the same God. Each is a layman in his need; each is a priest in his opportunity.

Never was there an ancient insight and truth more needed to be rediscovered in our day, as is now being lifted up. The world today is waiting, especially from Protestantism, for the testimony out of live experience, Christian experience which comes right up from the pews. This is a job that needs to be done in the pew covering individual, family, vocational, and community aspects, as never before. Practical Christians—laymen if you please—must show the practicality and workableness of their faith where first hand realistic Christian living is tested out in the laboratory of everyday trial and error as Christian living in the real world. Laymen must demonstrate by works, the realism of their faith.

This is what started Christ and his disciples. A church that swept along that way once, can and must do it again. Laymen can do what those first Christians did. Christ did more than preach; he lived and others followed.

Preaching today is needed, but needed even more are laymen who can carry out, upon whom so greatly the preachers and churches must depend. The layman's witness from his pew and his day-to-day influence are what count the most.

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through lay movements. As God speaks to our generation, this is one of the hopeful signs within Protestantism. For in it, certain old things are being underscored.

In looking back, laymen are again seeing that among Christ's disciples not one was a priest, bishop, or rabbi; not one was a professional in any sense. Those whom Christ denounced most fiercely were not publicans or harlots, but the scribes and pharisees. Christ also spoke strongly against the conventional upholders of pious respectability in the churches, just as he would if he lived in our day. Moreover, Christ ministered in ways that were incompatible with an ecclesiastical hierarchy. Unfortunately, over the centuries his words have become encrusted.

Thus today, it is easier to pay someone to be religious for us than for us to undergo the self-discipline of living religiously. In this manner, there has been a tendency to let ecclesiastism throttle the vibrant vital lay religion which is essentially and primarily yours.

But, as so often happens in the history of religious development, the life of spiritual faith bursts conventional bonds, as it is doing today. God's idea takes hold that religion is a personal saving power for a person, with the church as the divine instrument. In fact, it is seen that vital religion is never concerned with dead men's bones, but always with live men's possibilities.

When it is vital, what we see in the sense of a Christian vocation is most revealing. Moses at the burning bush; Isaiah in the temple; Paul stopped dead on the Damascus road. Look at their counterparts today. Don't tell me that men and women are not called of God to go where ministers cannot go. As a layman, your challenge is the biggest thing on the earth—to discover the will of God and put it to work, and God does not take inventory of mere size and numbers, but he counts hearts.

How often this comes over us as we grow older, as we stand at another's grave and see life's deeds in terms of net spiritual worth. What inspired moments these are! We become not like dried up pools, but like flowing rivers where power runs through us—a God power through Christ.

Thus God calls every layman to be a minister. Here is our highest calling, no matter how we make our living. Here is a calling that never should be missed. Here is a chance for real personal action and service.

Yes, we all crave more than pew sitting, or being seen at church and just listening. For Christian vocation is a life-long unfolding of God's grace and power in a dedicated human life, which

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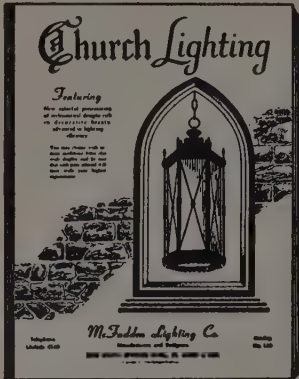
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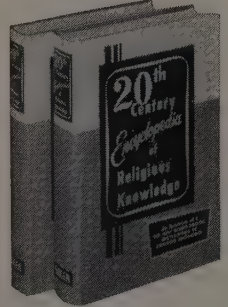


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is just as "reverend" as that of the minister. Nor is it just a Monday to Saturday religion. For Sunday worship is the big beginning for a great week, it is never an end. During the week, the field is wide open for laymen who know their craft of God and Christ and people in need. For we can infuse the smallest conversation with an element of the greatness of divinity, or portray in the most colorful leadership, the role of the redemptive power available in God through Christ and his gospel.

### Some Wrongs with Our Churches

Minister and layman, as two consecrated partners, should see some of the things wrong with our churches.

Indeed, many of our Protestant churches are too often losing outstanding leaders who often prefer to serve more enthusiastically their luncheon clubs, lodges, social agencies, community enterprises, chambers of commerce, local politics, or what have you. Surely, these are important. But what about serving our churches?

Look, for example, at the countless needs of the churches for the best leadership—losing a fine group of high school, or college boys, because outstanding laymen are so busy running other things that they have no time. So, why may this be so? There has been a fourfold trend in all society which has been making noticeable inroads in our churches.

1. There has been a trend toward specialization. We hear about the "pro" in golf, football and elsewhere. We see its over-emphasis in the churches; that lay habit of deferring to the clergy who are looked upon to be in a more holy order or calling than the layman. This is a sad and mistaken imbalance, which needs correcting.

2. There has been a trend toward "spectatoritis" in our secular living which has come to affect the churches. This develops upon the basis of watching and paying while others do for us. It often becomes the minister's church and show with a mere spectator psychology at church functions. No lay facing up, not testing his religion, not participating as he is expected to do.

3. There is a trend toward the corporation idea of limited liability and responsibility. This is away from the partnership concept which prevailed between Jesus and his disciples. The corporation emphasis carried over into our churches, more than we realize. The church member comes more and more to depend upon "management" in, and by the clergy. This, of course, does not make for Protestant democracy.

4. There is a trend toward secularization of all life, with a time and earth bound emphasis. This erroneously di-



vides all life into two parts, the sacred and the secular. In Protestantism, all areas of life are sacred.

### Some New Protestant Frontiers

This and other American trends have their effects upon our Protestant churches, against which we should be on guard. In so doing, we can often counter by keeping before us some new frontiers for Protestantism. Minister and layman, together, can move forward into these new frontiers for the church. Here are some areas.

1. The new interest in worship and the reality of God. Why people go to church is far more important than why they stay away. Laymen need their public shrine, but this must start with their secret places. If we expect "home work" by the minister, then what about the layman in getting ready for public worship? What about the family altar? How much is the average layman working during the week in behalf of his religion? In fact, we seldom meet the real issue of church attendance, which is aimed at serving our condition through Christ.

This worship will regain its vitality, and along with it, church attendance, when it leaves such a large intellectual absorption and rather returns to the pure joy of elevated emotions and souls before God. For worship renews the spirit as sleep renews the body. Mere preaching, or an over-emphasis upon it, is not enough today.

2. There is a new frontier for our churches and laymen, especially in the growing need for a recovery of family life. This has in mind spiritual work and study at home—of sharing together, of praying together, of living together. This should also include a much wiser use and Christian dedication of our leisure time. Too much from the outside rolls into the home to distract family life.

3. There is a need for a new program of religious education. Protestantism has always been both reform and educational in nature. Religious education linked the early home with the schools and with public worship. This was a vital wholeness, which the laymen today often seem to miss. This system has broken down in our turning so much over to the city or state. Besides, we need a revived interest in what is now called adult education. There ought to be much more experimental living with the latest materials and knowledge, including psychology. There should be more in group education, for both child and adult.

4. An improved Protestant strategy for social education and action is greatly needed, especially where the laymen take part. There is too much that is just ministerial.

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In the ordeal of this mid-century of mass communication the so called voice of Protestantism will always be hollow and unrepresentative, unless our resolutions and pronouncements reflect the mutual concern and studied action of both the clergy and layman—unless, in fact the voices come both out of the set apart vision and study of the preacher, and the give and take view of the laymen from his practical work-a-day world.

What we say echoes and re-echoes here and everywhere, when everyone is eager to hear what our Protestantism is, in substance, and not in its denominational fragments. It is too often a one-sided spokesmanship in what should be a Protestant democracy; and then we wonder why we are less effective than we are.

5. Another frontier is the church and methods of self-study. These are used by all progressive groups today, but less so by us. We ought to do more in research and analysis as to our objectives and programs.

6. Think how much is going on in counseling and in psychiatric services, which ought to be in our churches. Yet, here again, we are doing altogether too little for our laymen. Even here, laymen could help, that is, professional laymen, if we would but give them the opportunity to serve other laymen through their problems.

7. Protestant churches and their relations to other social agencies in the community should be placed where more laymen could help out. There is too little going on here that is deliberate and planned.

In our Protestant churches, it is not just how many sermons given in a certain year, or what the average attendance is, but rather how many lives were helped by the partner team—clergyman and laymen working together—to assist people with their problems—or to change lives for Christ. It worked yesterday; it will work today.

#### Some Things Laymen Can Do

Let's increase the vocational and professional awareness for Protestant Christian service.

Let's emphasize adult education in our groups.

Let's call upon and expect laymen for more devotional participation in more groups than heretofore.

Let's see to it that boards contain more laymen.

Let's pay expenses of more lay leaders to and from church gatherings, which the ministers find it easier to attend. Let's arrange our meetings at more convenient times.

Let's not emphasize just one lay Sunday, but all Sundays.

Let's acknowledge discipleship more

openly, and witness in our own vocation, to win at least one soul per year for Christ.

Let's put religion and the church first, as that by which we move and live.

Let's give more in money, time, and service to our church than anywhere else.

Let's do our own spiritual and intellectual "home work," comparable to what we expect the preacher to do.

Let's have more small discussion groups on how to practice what we believe and wish to live.

Let's have more literature on lay work available and especially on what laymen say and do.

Let's have more information in our Protestant churches and files on what laymen's interests are and what they do to serve, in simple, specific and practical terms.

Let's do more work with other laymen in Christian cooperation.

Let's all help our pastors in every way given to us, and to share with our fellow disciples. Let's understand his peculiar and difficult situation, as we expect him to understand ours.

Let's remember, in worrying about our marginal Christians, or those lukewarm members on our rolls, that often not to use a person is maybe to lose him. Why not a periodic talent survey to unearth projects to be done in and for the church by laymen?

Let's find ways to share our central Christian experience with each other.

Let's devise more approaches to encourage personal devotions—which is almost a lost art—never more needed in the strenuous demands of modern life.

Let's encourage regular attendance at church, by our example.

Let's urge more civic responsibilities through training in our Protestant churches, to get out the vote at elec-

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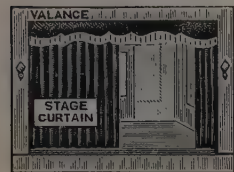
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tion time, and to do our part between  
elections.

Let's figure out our part in steward-  
ship and what we ought to be giving  
to the church budget.

Let's serve our servicemen wherever  
they are, by discovering them and  
keeping in touch with them.

Let's learn better how to introduce  
others to Christ through cultivation  
and commitments and through a help-  
ful plan to conserve the person after he  
joins the church.

### All Together Now

The call today, to your church and  
mine, is one of greatness in which both  
clergy and laymen understand each  
other and work together—this, at a  
time when the gospel is being mocked  
and distorted by all kinds of anti-  
Christ's the world around, and even in  
America.

Edmund Burke, a great statesman  
of a bygone era in England, once said,  
"We can never walk surely but by be-  
ing sensible of our blindness." Yes,  
there is a blindness of our Protestant  
shortcomings. There is an imbalance  
in emphasis between two otherwise  
equal partners—the clergyman and the  
layman. There is too much talk and too  
little doing. There is too much "hand-  
me-down" from professionals higher up  
and not enough "hand-me-up" in wit-  
ness and experience from the pews.

But if Protestant freedom and indi-  
vidual choices are the reward of democ-  
ratic responsibility and of real statesman-  
ship, then both pulpit and pew  
must be closer together as they work  
and witness for Christ. A Protestant is  
most free when he once discovers that  
he is not free, but under heavy disci-  
pline to get at the roots of his beliefs,  
and then to get on fire about what he  
has found and do something big.

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great joy into his life because he was  
completely devoted to one great cause  
in serving Christ. His eloquent words  
still ring out:

For I am persuaded, that neither  
death, nor life, nor angels, nor prin-  
cipalities, nor powers, nor things  
present, nor things to come, nor  
height, nor depth, nor any other  
creature, shall be able to separate us  
from the love of God, which is in  
Christ Jesus our Lord.

We Protestants will achieve some-  
thing even greater, if together as min-  
isters and laymen, we find this road as  
Christians all—ordained in consecra-  
tion—to bear our cross, to make our  
witness, and to use our vocation as our  
pulpit in his name for his church,  
wherever we are.

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in Your  
church Now!



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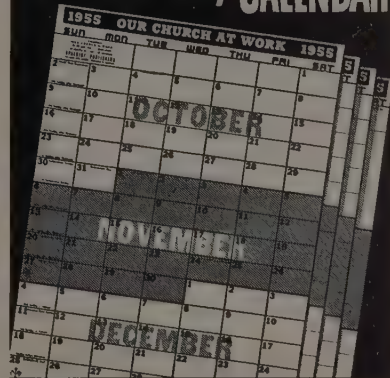


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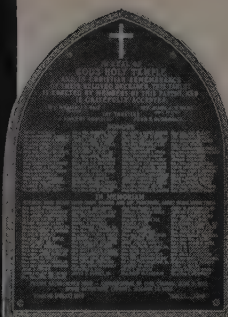
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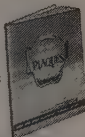
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Better limp all the way to heaven than not to get there at all.

• • •

It cost only a few dollars to send a man to heaven on a tombstone.

• • •

He who lives to live again shall never die.

• • •

Good intentions resolved into good execution furnish the fine paving for the road to heaven.

• • •

For the true Christian, all the way to heaven is heaven.

• • •

The road to heaven is listed as among the one-way traffic highways.

• • •

The finality of life here is life hereafter.

• • •

The risen life is the testimony to a risen Christ.

• • •

Heaven is a prepared place for prepared people.

• • •

Does the dream ladder of your soul reach to heaven?

• • •

Human life is more than it seems; taking hold of two worlds.

• • •

The soul enters heaven when heaven enters the soul.

• • •

Men have always laughed at those who wanted to make the world better and happier. They laughed at Socrates when he tried to teach them the good life, and they compelled him to drink the hemlock. They crucified the Christ. Men have always stoned their prophets and crucified their saviors, and in so doing, plunged the world into darkness. Then out of the blood and sweat and ashes and tears, brave leaders have risen, and the human race has staggered forward a little more.

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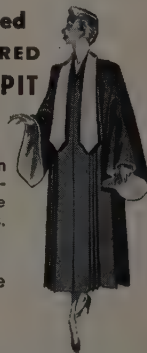
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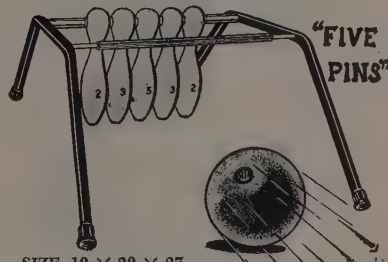
(From page 22)

and if, with perhaps several parishes to serve, a man is administering sacraments several times a day, he cannot be exhorting from pulpits. In other quarters the ablest men are tempted away to academic or secretarial work. The ministry of the word to dwindling congregations may be praised on suitable occasions, but it seems a limited sphere compared with leadership at denominational headquarters or in meetings of the ecumenical movement. There is something here that has not received the attention it deserves, but one can hardly expect what is regarded as great preaching when men are continually tempted away to become moderators and superintendents, and most of the rewards, be they financial, academic, or social, go to ecclesiastical officials.

The situation may be different elsewhere. According to the reports that reach us from time to time, it is different in the United States of America. We read of great congregations, new churches, increasing giving. These are good days, said a writer in *Church Management* some months ago—these are good days for the churches. Statements like these make us anxious to know whether the preaching is equal to the opportunity. The answers we get are not always convincing. Men who come to occupy our pulpits do not always seem more dynamic or more consecrated than the men for whom they supply. Volumes of sermons and commentaries do not always seem more inspired than our own. The great republic across the Atlantic has had to accept heavy responsibilities in this century, but is it, in this sphere, giving the leadership the times demand? A partial answer has reached me recently. I have received for review two books of sermons by different types of American preachers, and have no hesitation in saying that if they can be taken as in any sense representative, American ministers have much to say to us as well as to their own people.

The first is by a veteran whose books have for long found a place in most ministerial studies—Harry Emerson Fosdick. Before the volume is opened memories are started, one of which I will here put on record. In the First World War I was chaplain to the forces in Macedonia, and one day there came to the advanced dressing station where I was serving an old fellow student of mine. We had read theology together, played football together. Then at last I discovered him far gone with dysentery on what proved to be his last

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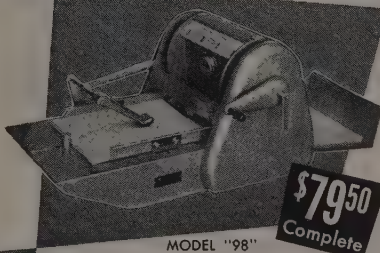
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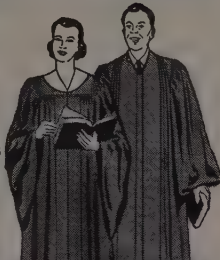
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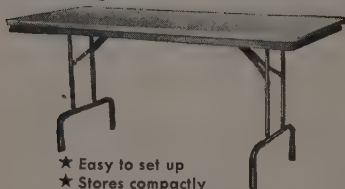
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journey. Before he left for the base he pressed upon me the one book, other than the Bible, he had taken on active service. It was Fosdick's *Manhood of the Master*. I have it still as one of my prized possessions, both for its contents and for the way in which I got it.

This latest volume will not, I think, rank as Fosdick's best work. It lacks the terseness of some of the earlier ones. Perhaps it is more clearly dated. The author has read widely and thought for himself, but in essentials he is where he was when we knew him first. He remains a liberal of liberals, in spite of all that has been said against liberalism in theology and elsewhere. I should be the last to condemn him for this. Not that the liberals saw all that was to be seen or said everything that needed saying. No generation is likely to comprehend the whole of Christian truth. There will always be later thinkers to emphasize what we have missed and to minimize what we have exaggerated. What may be said for the liberals in general, and for Fosdick in particular, is that they spoke to their times in a language that could be understood. And some of them, including pre-eminently the preacher of these sermons, were so endowed with wide human sympathies that they will appeal to generations that have been trained to think in different theological categories. That is one of the marks of this book; it never lacks the human touch. The man who speaks has not simply read these things nor received them in learned lectures. He has felt them and tested them in the crucible of life, and learned and unlearned alike listen with respect and gratitude. Then again he is always dealing with matters that matter. Others may discuss the niceties of criticism or the slogans of denominations. You may be sure that Fosdick will be central and vital. Look at the table of contents and see how fundamental he is, never worrying about how many angels can find foothold on a pin's point, but concerned with "having a faith that really works," "the great Christ and the little churches," "a religion that really gets us," and last but not least, "faith and immortality."

We hope that we are not to take too literally the statement in the preface: "This is my last volume of sermons." Still more we hope that it is not his last book. There are occasional autobiographical touches that make us long for more. If a full autobiography is out of the question, we hope that memoirs may be made available for another writer. Such a book would find a great public in England as it would in the United States and elsewhere. Incidentally, it would help to silence foolish persons who still say flippant things

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about "coward's castle."

The second book that calls for comment is in many ways a contrast. Fosdick is a veteran. David E. Roberts died at the age of forty-four. Fosdick was the minister of a great city church and is known to millions. Roberts was in his element in a college chapel speaking to a congregation of disciplined students. Fosdick makes his meaning plain to the man in the street. Even the theologically trained must sometimes wonder if he has taken in all that Roberts is trying to say. Not that the language is involved. The sentences are usually crisp and the words simple. But the reader is glad to be able to go back and look at a paragraph twice, and many a hearer must be grateful for the opportunity now given for reading carefully what was once heard. The chapter on Christian Certainty is a case in point. Preached in some churches it would leave a congregation gaping. Even readers not unused to academic ways may be glad to be able to read twice or even thrice. One wonders whether these sermons would not have been more effective if they had been less severely pruned. Long ago an experienced preacher said to me: "You can sandpaper until you lose grip." I believe that is true. The written word is one thing; the spoken is another; and sermons are meant to

be preached. Congregations need help. They need homely illustrations, similes that explain themselves, and even an occasional irrelevant, or almost irrelevant, remark to give them time to catch up. Even a congregation of dons will welcome the slight relief.

These words are written apologetically, and almost erased though written, for there is no doubt that this is a book of distinction. One feels oneself in the presence of a fine mind and a devout spirit. These smooth-flowing pages are the result of careful study and fundamental thinking. Dr. Roberts had steeped himself not in theology only but in psychology also. Charming as the manner may be, there is challenge in every word—challenge to mind and heart and conscience. How shrewd the diagnosis of human need and of the world situation! How confident the claim that in Christ alone is adequate salvation to be found! And the concluding prayers—what gems they are! It would be a tiny book, but one well worth possessing, if those little prayers were gathered into a separate volume and made available for many who would not read the sermons.

Fosdick and Roberts are not in every sense a contrast. They are alike in the instinct to begin with man with his baseness and his aspiration. They are alike in that though they begin there

they are in no danger of a mere scientific humanism. They offer not only good advice but a great gospel, the glorious gospel of the blessed God. We close both books not merely with gratitude, but with the hope and belief that the United States is giving leadership in the sphere of the spirit as in so many other departments of life.

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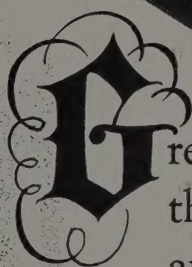
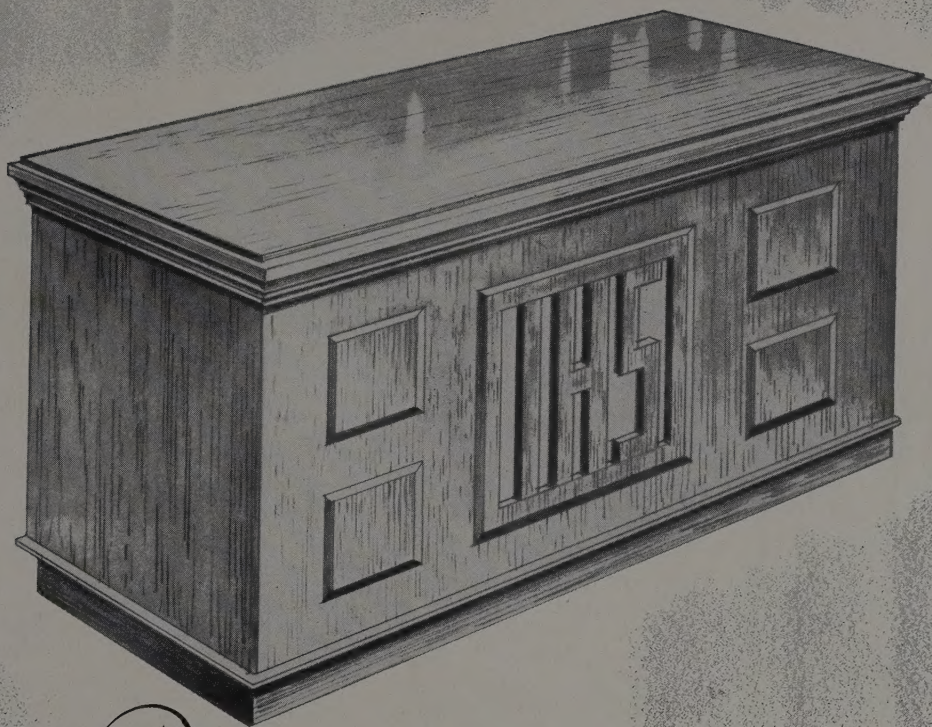
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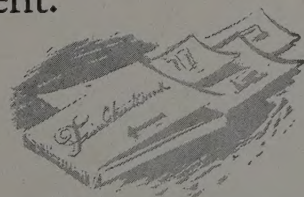
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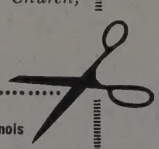
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